

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CONTENTS

	PAGES
CHRONICLE	145-148
EDITORIALS	
Yale Drops Latin—The Mob Breaks Loose in Spain—The Unwanted Millions—Economics or Charity?—The Catholic Poetry Society...	149-151
TOPICS OF INTEREST	
Public School Exercises in Churches—An Eyewitness in Spain—Leo XIII and Collective Bargaining—The New Vatican Coinage—The Moloch of Industrialism.....	152-160
EDUCATION	
Catholic Children in Public Schools.....	160-161
SOCIOLOGY	
Why Married Women Work.....	161-162
WITH SCRIPP AND STAFF.....	163-164
POETRY	
Rich Men Never Whistle—Manhattan Buildings—Anniversary	155; 162; 164
LITERATURE	
Why Not Catholic Poetry Week?.....	164-165
REVIEWS	166-167
COMMUNICATIONS	168

Chronicle

Home News.—The week's sessions of the International Chamber of Commerce ended on May 9, and were expected to have a profound effect on international relations involving this country. The Chamber adopted a five-fold resolution: accepting President Hoover's idea that disarmament is intimately connected with economic recovery, paving the way to reconsideration of War debts and reparations, inferentially demanding a lowering of tariffs, calling for private operation of industry, and lastly, demanding honest balancing of governmental budgets. The consensus of opinion was that the Hoover administration had lost its main battle by being forced to allow the resolutions on tariffs and debts. The reason for this was partly that it had ceded a bargaining point by insisting on including disarmament in economic factors, thus being forced to give way on the other questions, and partly that the American delegation was sharply divided on both debts and tariffs. The days following the sessions the Chamber was sharply criticized by Republican politicians for its attacks on both War debts and on tariffs. Progressive Republicans agreed with the Chamber's tariff position, but rejected that on debts, while Democrats generally adopted a stand-off policy, though favoring slightly the lowering of tariffs. One

unnoticed effect of the sessions was to bring into sharp relief the machinery for a flexible tariff in our Government, thus serving notice that lowering of rates may be accomplished by the President himself.

The War Department, with the approval of President Hoover, announced a plan for drastic reduction of army posts and flying fields, both in the interests of economy and the part it plays in comparing international expenditures, and for the purpose of showing good faith in our demands on other nations to reduce their land armaments. It was expected, however, that the plan would not be executed without a sharp struggle with Congress, which has long looked on these establishments as offering a fair field for "pork-barrel" appropriations, with little regard to the public treasury. The Army intended to make its restrictions on a rigid basis of utility. Later, the War Policies Commission, composed of Cabinet members, and members of Congress, in its hearings, brought out that a well-laid plan exists to mobilize the citizenry in time of war, with unified civilian control of all industry. The idea of war planning in time of peace was opposed by the Federal Council of Churches.

Argentina.—Press dispatches represented the political situation as critical, with a revolt threatening the probable unseating of the Provisional President, Jose Francisco Uriburu. However, the Government officially reemphasized its stability and denied all rumors of national unrest. The attention of the people was centered on the election scheduled for November 8, though the good faith of the Government regarding elections was questioned in many circles. Improvement in the exchange value of the peso and a rise in quotations on Government securities seemed to justify the interpretation of a return of confidence in the authorities. At the same time, there was much dissatisfaction in labor circles because of unemployment. This was reflected particularly in the radical press. Some of the papers were suppressed by the Government.

Australia.—Premier J. S. Scullin won by a majority of two in the first Parliamentary attack of the new United Australia party. The issue was a no-confidence measure to the effect that the Scullin Ministry failed to take adequate measures to safeguard the Commonwealth from a national default. The United Australia party was formed from ex-Labor members, the Nationalist party, and the Country party. For the purpose of greater unity and

strength, the Opposition leader, John C. Latham, voluntarily surrendered his leadership to J. A. Lyons, who had been acting Commonwealth Treasurer in the Scullin Cabinet and who resigned at the reappointment as Commonwealth Treasurer of E. G. Theodore.—A measure designed to meet the present critical situation in Government finances was passed under the title of the Commonwealth Bank Act Amendment bill. This provided that the Commonwealth Bank Board turn over to the Federal Treasurer such an amount of gold as would meet the Government's indebtedness in London, in exchange for Government securities of an equal amount. Mr. Theodore, the Commonwealth Treasurer, previously stated that £16,000,000 in gold was held by the Australian banks. Mr. Scullin, in urging the adoption of the motion, declared: "You must choose between default or the shipping of £5,000,000 in gold to London. If we ship the gold abroad, we shall save interest, a heavy loss on exchange, and, above all, our national honor."

Austria.—Negotiations for new trade treaties with Hungary and Italy based on the new "credit-premium" system promised a successful termination before the

Trilateral Treaties Geneva conference decided the fate of the Austro-German customs-union plan.

The treaties were said to be somewhat on the plan of the one which Germany had hoped to reach with Rumania. The Austrian Government and other banks advanced \$23,000,000 to the *Kreditanstalt für Händel und Gewerbe* and by this prompt action saved from failure the largest private bank. The directors of the *Kreditanstalt* later gave an official statement of the bank's condition and outlined the program for its rehabilitation. The reasons for the losses of the bank were given in detail.

China.—While banditry and disloyalty to the Nanking Government continued in certain sections, the People's National Convention meeting at Nanking presented China,

New Constitution on May 12, with a provisional Constitution. In substance totalling twenty-eight articles, it agrees with the original draft prepared by the Government before the Convention opened. Though not creating a formal office of presidency for General Chiang Kai-shek, it has enlarged his powers to such an extent that he is now *de facto*, though not nominally, President. The Constitution bestows upon the chairman of the Nanking State Council, Chiang's present office, the power to select and recommend to the Council for appointment the chairmen of all five governing Yuans, all Cabinet Ministers, and the chairmen of all governmental commissions. Up to the present the State Council held this power without any right of the Chairman to interfere. The general result of the Convention was to enhance the prestige of Nanking and General Chiang Kai-shek in the eyes of the people.

Colombia.—Unofficial returns from the Congressional elections, May 10, promised a Conservative victory, giving

Elections Returns them sixty representatives and the Liberals only fifty-eight. According to Government reports, the elections were quiet and without disorders or casualties. The small majorities in both Chambers are expected to insure the country against either reactionary or radical legislation during the 1931-1932 sessions of Congress.

Economic Condition **Czechoslovakia.**—Though the trade balance continued good, the general economic situation grew worse. Loans were nearly exhausted, in consequence of the spending policy adopted since the entry of the Socialists into the Coalition Government in 1929. Former Finance Minister Dr. Englis' resignation on April 16 of this year was said to have been partly due to his dissatisfaction with the Coalition policy. Unsatisfactory trade-treaty relations with other countries were denounced on April 23 by Foreign Minister Benes.

Egypt.—As the time drew near for the elections of delegates who in turn would elect the members of Parliament, the restlessness throughout the country grew

Opposition to Elections greater. The preliminary elections were scheduled by the Premier, Sidky Pasha, for May 14, 16 and 18, according to districts, and the elections for Parliament were to take place on June 1. The Premier forbade the Wafd (Nationalist) and Liberal Constitutional leaders to carry on an anti-election campaign, since meetings for that purpose would result in public disturbances and lead to crime. Nahas Pasha, the Wafdist leader, and Mahmoud Pasha, head of the Liberals, persisted in their determination to hold such meetings at Tantah and Beni Suef. During a demonstration at Beni Suef, the police fired on a crowd, killing eight and wounding more than forty. A riot also occurred in Cairo. The National Congress of the combined Wafd and Liberal parties which was to have been held on May 8 was prohibited by the Cabinet. In response, the leaders, consisting of four ex-Premiers, issued resolutions to the effect that the 1923 Constitution be adhered to, and that, since all the elections since 1923 have shown an overwhelming Wafd and Liberal majority, the projected elections under the new laws must not be regarded as expressing the will of the people.

France.—Paul Doumer, former President of the Senate, was elected President of the Republic at the joint session of the two houses of Parliament in the Palace of

Doumer Elected President Versailles on May 13. His election occurred on the second ballot, after Foreign Minister Briand, the only other serious contestant, had withdrawn his candidature after trailing M. Doumer on the first ballot by a vote of 442 to 401, while some fifty votes were distributed among other candidates. M. Marraud received the votes of some of the former Briand supporters in the second balloting, which gave the election to M. Doumer by a clear majority of 504 to 334. The new President, who will assume office on June 13, is seventy-four years old, and has

served both as Deputy and Senator, and presided over both branches of Parliament. He has held posts in several Cabinets, and acted as Governor of Indo-China.—M. Briand, who had definitely announced his candidacy only two days before the election, though his friends had been pressing it upon him for months, was urged to retain his post as Foreign Minister in the Laval Cabinet, in spite of his defeat.

Germany.—While German experts were analyzing the phenomena of depression, unemployment declined considerably. Between April 15 and May 1, it was said,

Credit Shortage
there was a decrease of 240,000; but 4,389,000 remained on the lists of the unemployed. The committee of experts returned to their original theory on the causes of depression; credits are lacking. Germany's only chance for recovery was held to lie in ample credits with which to re-expand the contracted productive machinery.—Because of general confusion and misunderstanding regarding the legal requirements of a civil as well as a religious marriage ceremony, and a desire on the part of the people to simplify matters, the Reichstag agreed to consider a proposal to do away with the civil marriage in cases where the contracting parties prefer a religious ceremony.

Jugoslavia.—Charges made recently by Prof. Albert Einstein of Berlin, and the German novelist, Heinrich Mann, that the murder in Zagreb of Prof. Milan Sufflay, Einstein's Charges Denied
the Croatian scholar, was due to Jugoslav Government complicity and accompanied by suppression of facts, and brutal outrages on the Croatian people, were indignantly denied in a protest from the Jugoslav Legation in Washington. Dr. Sufflay's death, said the protest, far from being kept a secret, was universally mourned. Economic, not political considerations, were said to be uppermost in the country at present. Dr. Einstein was said to have been deliberately misled.

Mexico.—What was declared to be a plot to unseat the President and put a new regime in power was announced by the Government. The principal agent in this Supposed Plot Discovered
plot was said to be Luis Cabrera, long known as a devoted adherent of the Revolution, but who last winter delivered an address criticizing its achievements, and certain army men connected with the Escobar revolution. Several were arrested, and Senor Cabrera disappeared. It was stated that he had flown to Guatemala. The announcement created little interest in the country.—The economic situation continued to be distressing. Silver exchange fell still lower, and industry was at a standstill. The President was in conference with labor men, and it was said that he was trying to induce them to accept the diminished labor dominance allowed by the new Labor Code.

Norway.—After a day's debate, the Government of Premier Mowinckel, who had been in office since Febru-

ary, 1928, was defeated in Parliament by fifty-five votes to fifty-seven on a vote of censure. M. Kolstad, a member of the Agrarian party, was appointed by King Haakon to form a new Cabinet. The censure had concerned the Government's recent permission for the De Nofa company's deal with the Lilleborg factories and whale-oil mills.

Russia.—A fifty-per-cent increase on food, liquor, and virtually all basic commodities was decreed by the Soviet Government on May 11. At the same time the cardation system was abolished on every-
Price Increase thing except food. This step was interpreted as part of the Government's program to deflate the currency. Commissar Grinko stated some time ago that there would be no further issue of currency in 1931. It was also looked upon as a blow at private trading.—Nine officials of the Nizhni-Novgorod automobile construction plant went on trial, May 10, on the charge of criminal neglect of plans submitted to them by American experts; thus contributing to the plant's defective delivery of goods.—Word was sent by the Spanish Government to Leon Trotsky, Communist exile, at Istanbul, Turkey, on May 9, that it could not grant him admission to Spain at the present moment.

Spain.—A wave of incendiary riots, directed against the Church and the Religious Orders, started in Madrid on May 11, and, before the Government had organized its forces for the protection of property, Mobs Burn Churches
it had swept across the country, working havoc in nearly a dozen cities. A full list of the damage done was unavailable at this writing, but conservative estimates placed the property loss at several score of buildings, valued, with their contents, at not less than \$20,000,000. The outbreak began early Monday morning, following a day of rioting against Monarchist groups and attacks on the Civil Guards, who were attempting to preserve order. The Jesuit church and residence in the Calle del Flor, Madrid, were the first to be set on fire. Then the mob attacked the *Instituto Católico de Artes y Industrias* (the Catholic Industrial and Technical College) and the Carmelite and Franciscan churches. Other churches and institutions were next assaulted, several of them being burned, others wrecked by stoning, etc. As the movement gathered force, the Civil Guard was mobilized, but while resisting the rioters in some instances, seemed powerless for the greater part, and diffident in assisting or protecting the firemen where the latter were in evidence. Criticism of the Government for allowing the Guards to bear arms and use them in previous clashes with mobs, was assigned as one reason for their apathy in riots aimed more at property than human life. However, before evening, they were reinforced with soldiers from nearby barracks, and martial law was finally declared, with instructions to fire on looters and incendiaries.

In the meantime riots broke out in other cities. The greatest losses occurred at Malaga, where a later check-

Disorders Spread up revealed that twenty-two of the city's forty-six churches and institutions had been wholly or partly destroyed. The Archbishop's residence and the Jesuit college were included in this number. At Alicante, where the Archbishops's house, fifteen institutions, and a plant of a Catholic newspaper were destroyed, the loss was set at \$3,000,000. The Carmelite church and Marist college in Granada were burned; a newspaper plant and three churches at Còrdova; and lesser losses were reported from Murcia, Cadiz, Bilbao, Seville, and Saragossa. With few exceptions the priests and Religious escaped personal injury, and in many cities where trouble was anticipated the Church authorities advised Religious to vacate their institutions and take shelter with private families. Martial law was extended on Tuesday to several of the Provinces, in accordance with a decree of the Government which allowed local authorities to employ the military without appealing to Madrid.

At the outbreak of the trouble in the capital, banks and business houses had closed their doors, and the Government reported a strict guard on the frontiers to prevent the entrance of agitators.

Sources of Disturbances Most of the early reports charged the Communists and anarchists with full guilt, but it was remarked that, as the disturbance continued, the successive Government statements strove to lay part of the blame on the Monarchists, either as actual participants, or as secret agents back of the disorder seeking to discredit the Republic, or as having caused this violent reaction by their propaganda for the monarchy. Others sought to blame it on the recently published Pastoral Letter of Cardinal Saenz y Segura, Archbishop of Toledo, and pointed to his exhortation to Catholics to vote for candidates who would protect the rights of the Church, as a veiled plea for the recall of Alfonso. "Liberal" Left elements in the capital sought the Cardinal's expulsion, and followed this proposal with a demand for an immediate forced separation of Church and State, cancellation of the Concordat, expulsion of the Religious Orders, confiscation of their property, and suppression of opposition newspapers. The Syndicalist Union in Madrid also declared for expulsion and confiscation. Rumors that the Cardinal was in hiding or had fled to Portugal were dispelled when it was disclosed that after the riots were quelled, he had left Spain to report at the Vatican on the affair. It was reported that the Holy Father, while expressing his grief and sympathy for the losses the Church had suffered, did not wish to embarrass the Government by any diplomatic remonstrances while the unrest continued.

Vatican City.—On May 13 Rome began its celebration of the fortieth anniversary of Pope Leo XIII's Encyclical on the Condition of Labor. The following day, the monu-

Fortieth Anniversary of "Rerum Novarum" ment to Leo XIII was decorated, and a tablet commemorating the pilgrimage of workmen to Rome was unveiled. The most impressive ceremonies were held on May 15. In the courtyard of San Damaso, in the presence of the en-

tire College of Cardinals and the diplomatic corps accredited to the Holy See, the Holy Father addressed 10,000 labor representatives. These workmen, with their Bishops, came from almost every country in the world. The American group was led by Bishop O'Hara of Great Falls, Mont. The Pope delivered three addresses, substantially the same, in Italian, French and German. Through the Vatican radio station and stations throughout the world, the Pope's voice was again brought to peoples in every clime. At the conclusion of the Pope's address, Msgr. Spellman of Whitman, Mass., spoke for half an hour, giving an English translation of the Holy Father's address and a description of the ceremonies.

The Pope appeared at 12:30 p.m. New York daylight time and was wildly acclaimed. He announced the immediate publication of a new encyclical, "Quadragesimo

Pope's Address Anno," to continue and complete the principles taught in "Rerum Novarum."

He stated also that a medal would be struck to commemorate the two encyclicals and their authors. His speech proper was divided into three parts: prayer, action, and sacrifice; prayer as a means to obtain the grace necessary for action; action, that is, the cooperation of the laity through work and organization in the apostolate of example, prayer, and word, be it vocal, or written; an apostolate, further, that must be individual, domestic, and social. The third element, sacrifice, must include discipline and obedience of intellect and will that cooperation and organization might be properly carried on. The Holy Father concluded His address with the Apostolic Benediction for his audience and the world.

League of Nations.—The discussions concerning the convention for strengthening Article XI of the League covenant, which provides for the Council's action in case

Anti-War Convention of war or threat of war, were opened on May 11 and closed on May 13. Thirteen Governments were represented in

the special committee formed for this purpose. The chief point at issue was the customary French insistence that sanctions be applied to those member nations who violated the Council's measures for the prevention of war.

As examples of practical Catholic Action achieved in two countries according to the principles of "Rerum Novarum," next week's articles in commemoration of the Encyclical will be: "Catholic Labor Unions in Canada" by Gérard Tremblay; and "A Catholic College at Oxford," by Leo O'Hea.

"Limitations of the Scientific Method," by Ruth Katherine Byrns, will be a penetrating criticism of that method as applied to human problems.

Burton Confrey will contribute the results of considerable study in his paper, "Interesting School Legislation."

G. C. Heseltine will offer a pleasant travel sketch in Northern Spain, entitled "At Night at Casa Viu."

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Yale Drops Latin

THE news that Yale has dropped Latin as a requirement for the degree of Bachelor of Arts comes to many of us about as did the news that the State of New York was considering the repeal of its laws against eavesdropping. We had forgotten, if we ever knew, that the laws—or the Latin requirement—existed.

Just how far certain practical inconveniences of this course have been considered no one knows. The *New York Times* wonders how Yale's future undergraduates will be able to interpret, say, her own motto: *Lux et Veritas*; and suggests that, in the spirit of the occasion, this be modernized to "Glim and Straight Dope."

The dropping of Latin is hailed, of course, as a progressive move; though it is not so clearly explained just whence is the progress, or towards what goal. It may be on the general principle that every change in the schedule which makes for less painful effort on the part of the undergraduate mind, and enables a greater number to "get through" is to be regarded as progressive.

On one line of progress, however, the abandonment of Latin appears to be definitely retrograde; that of international understanding and intellectual cooperation. Latin is the closest approach to a universal cultural language known in history. Theoretical, universal, international languages have been constructed and are still hatching. All of these, however, draw heavily upon Latin as soon as they leave the barnyard and the kitchen table and wander into the field of thought. Latin is not merely a language that could, or might be, but in point of fact has been spoken and thought by all the civilized nations of the Western World.

As executor of the Greek heritage of word formation and expression, as godparent at the birth of Western civilization and political science, as schoolmaster for modern science in its youth and builder of its verbal mansions in its old age, as acolyte for the Western liturgy of Christianity, as artificer of the word tools of Christian philosophy and theology, Latin is a general possession of civilized man, not merely a privilege of some dusty scholars. It is a curious testimony to the universality of Latin,

to its perennial modernity by reason of its very age, that the new Soviet ideology, the more it tries to break away from the traditional past (expressed as this is in the rich Russian language) resorts the more to Latin words and derivatives: *proletariat*, *diktatur*, etc.

It is just this consciousness that youth is initiated by Latin into a certain intimacy of international thought that has made it compulsory as the equipment of the (presumably) "rounded man." With the passing of the compulsion, comes the passing of the initiation, and the weakening of our thought bonds with the modern "Latin" nations.

The Mob Breaks Loose in Spain

THE fears expressed here about the ultimate outcome of the Spanish revolution have proved only too well founded. The civilized world has been shocked at daily dispatches telling of convents, churches, and colleges sacked and burned, priests and nuns forced to flee, relics and paintings, some of them the glories of Spanish culture, savagely destroyed, and this by large mobs in many cities, while Government troops looked on, either unwilling or powerless to avert the wanton destruction. Catholics, at least, have been accustomed to look on Spain as a Catholic country. They were confirmed in this by the results of the elections which ended in the mysterious departure of the King. These elections actually showed a four-to-one majority for the Monarchists in a very light vote. And yet one month after the Republicans have been in power, mobs obviously obeying a central command, sweep the cities in an insane rage against all things holy.

They were at least impartial in their anger. Jesuits have suffered with Dominicans, Franciscans with Marists, Carmelites with Salesians, Fathers of Mercy with Christian Brothers. It is interesting though depressing to note the points of attack. Educational institutions felt the brunt first of all. The *Instituto de Artes y Industrias*, in Madrid, with "one of the finest physical and chemical laboratories in the world," to quote an Associated Press correspondent, is in ruins. Colleges all over the country, with precious libraries and documents, are blackened walls. Then churches: twenty-two out of forty-six in beautiful old Malaga were destroyed. This is not the work of a blind mob; it shows only too well the calculated plan of an intelligent and malevolent brain. Government officials fatuously blamed the Monarchists for inspiring the destruction of what were their own most prized possessions. The subterfuge was clear, and nobody put any stock in it.

Catholics, however, will take their cue from the Holy See which, if press dispatches from Rome are to be believed, is not disposed to blame the Republican Government, except perhaps for lack of foresight and force. It is at least certain now that the present regime stands between Spain and chaos. Forces are at work in the Peninsula which will, if unchecked, plunge it into something worse than Russia; they are represented in the Cabinet, some of whose members have been preaching "slay, burn, sack" for a generation. Their very presence by the side of Alcalá Zamora is a sign of his relative weakness. It has long been known that almost a century of godless

public education has raised a city population filled with indifference and even hatred towards everything religious. The preaching of Socialism, which in practice means apostasy from the Catholic Faith, has made deep inroads among the workers. Not even clever agitators could turn Spanish people against their churches unless they had been ready material for the hint. Yet it is all very well for New York papers like the *Evening Post* and the *World-Telegram* to speak of the necessity of suppressing the influence of the Catholic Church in Spain; the Church is the only vital force left, now that royalty and the nobility have gone, to stem the tide of subversive agitation. American writers are deceived if they believe it will be a tide of American democracy.

For the real danger of the Spanish situation is that a social revolution will follow the political one of Alcalá Zamora, as Lenin followed Kerensky in Russia, Carranza came after Madero in Mexico, or Robespierre succeeded Mirabeau in France. It is not too much to say that such a succession is the rule in history. There are many in Spain who are working for it. It is terrifying to realize that the situation is ripe for such a development. Once the traditional attachments are loosened for a population like Spain's, violence and revolution come only too easily. Indeed, in the midst of the rioting, "Republican intellectuals" drew up a program demanding expulsion of Religious Orders, confiscation of their property, cancellation of the Concordat, and suppression of all newspapers of the Opposition. The purpose of all this is manifest. What is sought is not democracy, but a dictatorship, if not of the proletariat, at least of a small group, which will use the mob for their own personal aims and ambitions, and which is seeking beforehand to remove the conservative bond which will stay it from excesses.

All that Catholics in other lands can do is to imitate the Pope. It was related that when the second batch of dispatches was presented to him, relating new outrages against Church property, he immediately retired to his oratory and remained for some time in prayer. Surely the prayers of all Catholics over the world will be with their Spanish brethren in these trying times, with the fervent hope that out of heroism and suffering will come a new and glorious Spain.

Economics or Charity?

WHATEVER else the present depression does to us, it will, as appears clearer from day to day, sound the death knell to the capitalism which takes no account of its social responsibilities. Those capitalists who are making a needed examination of conscience are by now fully aware that unlimited profit is suicide. After all, they see now, they amass their wealth mostly by small takings from millions of people. Unless these millions are supplied with the wherewithal to buy, the flow of wealth to the rich will automatically cease. These are homely truths, but the sad fact is that they have actually been forgotten. It seems strange now, but manufacturers really overlooked the fact that they were not independent of the rest of the world; that there is a real connection between a decent wage and their own profits; between a worker's

surplus to tide him over periods of depression and the actual capital surplus out of which dividends may be paid them during those same periods; in a word, between charity and business.

When our business leaders all come to this realization the outlook will be more hopeful. For there are two questions that face us: one is how we are to extricate ourselves from the present morass and get on firm ground once more, and the other is how we are going to make sure that we will not get into such trouble a second time. Dr. John A. Ryan has been insisting that the only answer to the first question is a large program of public works financed by drawing on the national credit. That some such priming of the machine is necessary is obvious; it is not going to start again all by itself. We have gone too far into the wilderness; as the months go by, even the saved surplus of the middle classes is diminishing, and along with it the purchasing power of the nation is growing smaller. Something has to be done, and done quickly to start the wheels turning again. The public-construction plan will do that; only political exigencies and personal pride are keeping the politicians from taking it up. They will have to do it sooner or later, and later its effect will be slower to come and harder to bring about.

As for the second problem, how we are going to keep such a thing from happening again, now is the acceptable time. When we are out of the wilderness it will be too late, our minds will be taken up by bright hopes and busy plans for immediate profits. We are in sackcloth now; why not utilize the circumstance to do a little penitential meditation? Insurance of some kind must come; industry in self-defense will be forced to take it up, if Christian charity does not do the job. Social insurance, such as has been adopted this past year in France, against sickness, old age, accidents, and similar disabilities, will come sooner or later, but only when employers come to see that it is the only way that public purchasing power can be kept at a stable level. Their profits will be lower, but they have the alternative: to accept their social responsibilities or suffer again as they suffer now. As for the larger accidents of industry, namely, periodical depressions, the same motive will, when they see the light, bring them to unemployment insurance itself. Just at present this kind of insurance is being kept back by calling it names: "dole," "pauperism," "the death of private initiative," and the like. Soon the effects of these names will wear off, and we will come to realities.

The Catholic Poetry Society

AS part of the coordination of cultural activities that are growing in strength and influence in the United States, the newly formed Catholic Poetry Society of America should receive a hearty welcome. The primary idea for the formation of this Society was derived from the efforts of Hon. Evan Morgan and Maurice Leahy to unite the poets of Great Britain in a Catholic Poetry Society. There was equal need for such efforts in this country; in some respects, even a greater need. Accordingly, in the person of their associate editors, the three leading organs of Catholic opinion in the United States,

AMERICA, the *Commonweal* and the *Catholic World*, co-operated in organizing a national society of Catholic poets.

Though the ultimate aims of the American Society are similar to those of the Catholic Poetry Society of England, the organization and the immediate objectives differ considerably. What might be called the Senate of the Catholic Poetry Society of America is a body of thirty-three poets who have distinguished themselves by the publication of their poems in books or in the better Catholic and secular magazines. This Academy of poets elects the officers of the Society and, when a vacancy arises, chooses the member to complete its number.

The Academy includes those who have achieved pre-eminence in poetry. The general membership is open to all who aspire to pre-eminence and who, in a cultural way, are lovers of poetry. In order to foster more intense interest and more personal communication, the plans of the national Society call for the formation of smaller groups and units of Catholic poets in the various States, cities, communities, higher educational institutions, and the like. These communal groups, while independent in the conduct of their own affairs, would be sponsored by and united to the national Society. From the mutual inspiration and the enthusiasm and the personal contacts of these localized groups in direct communication with other similar groups through the officers and Academy members, it is hoped that the fine art of poetry, allied to God, will flourish in our country.

A further development of the Catholic Poetry Society of America looks to the publication of a periodical bulletin containing items of interest to the poet members, and to the editing of a monthly magazine devoted entirely to the publishing of poems, appraisals of poets and tendencies, reviews of books of poetry, and, in general, all that will stimulate poetic creation and help to concentrate attention on poetic endeavor.

The Catholic Poetry Society is an individualized effort in one department that must have its effect in other departments of Catholic culture in the United States. Its ultimate goal transcends poetry in particular and reaches to the general advancement of Catholic literature as a whole. There is bright promise in this project of the poets. For its ultimate success, it needs the enthusiastic support of the major poets of the United States and the whole-hearted cooperation of the minor poets, of the younger aspirants, and of that undefined number who are poets in soul though mute in expression.

The Unwanted Millions

EARLY in the month an Illinois medical group memorialized the State Assembly in favor of the "administration of a painless death sleep to imbeciles and sufferers from incurable diseases." While it is hard to imagine American legislators endorsing such a recommendation the very proposal is indicative of the contemporary notions about the cheapness of human life and splendidly exemplifies the dangerous conclusions that spring from the un-Christian philosophy so long propagated in most of our State universities and secular colleges.

Defended on the score of humaneness, "euthanasia" finds its votaries chiefly among materialists and unbelievers who admit in their scheme of things, neither God nor a moral order, nor the spirituality of the human soul.

To kill a suffering brute may be praiseworthy, but to kill a fellow-mortal in pain, even at his own request and be the motive what it may, is downright murder. "Thou shalt not kill" is a natural dictate, confirmed by the Decalogue and the Christian code. Wantonly to take human life is a violation of the sovereign rights of God over His creatures. But then in our "progressive" world God seems to have no rights. The State is supreme! However, even the State is, in any sound philosophy, pledged to safeguard human life, not to minimize its sacredness. The law may authorize abortion at the beginning of life and euthanasia at some other stage: for all that, the act remains murder.

Basically the justification for hastening the passing of the unfortunate is totally selfish. It springs from the desire to shirk one's responsibility to the needy and the afflicted, and from sob-sister sentimentalism. In a country where economic efficiency is the supreme asset, the care of the blind, the aged, imbeciles, and the incurable, is an unwanted burden, a financial drain, economically unsound. However, money values are not the sole or highest values. Suffering has its practical place in this world, as Owen Dudley shows in his "The Shadow on the Earth."

Euthanasia is neither humane nor socially sound. Had England this quiet way of shuffling off its afflicted, the world would have missed Milton's "Paradise Lost." He was incurably blind. Had our own America the practice, the nation would have been without the inspiration of a Helen Keller. Her achievements prove that even those suffering tremendous natural handicaps may still have a full life and be benefactors of the race. There are, after all, few hopeless sufferers. Medicine has done marvels even when the last hope seemed to have gone. Moreover, physical pain is not a common cause of suicide: even the pain-racked body longs to live.

The function of the physician is to heal and help suffering humanity, not to murder. The doctor is an agent of good, not of evil. The suggestion of the Illinois medical group is a betrayal of the medical profession, a prostitution of a high and holy vocation, a violation of the spirit of the oath of even the pagan Hippocrates that so many doctors make so much of. Legislation permitting the "painless death sleep" (the euphemism does not stand analyzing) would open the door to intolerable abuses on the part of quacks and malpractitioners, would lead to an orgy of false diagnoses, and would wreck the confidence of patients in their physicians.

The action of the euthanasia advocates makes more imperative the organization of Catholic doctors for upholding the traditional Christian standards in their profession. These are fast failing because most of our physicians have been impregnated with false philosophical and professional principles. Even those who call themselves Christians find their standards lowered by the attitudes their own churches have been recently assuming on problems that touch life and death.

Public School Commencements in Church

CHARLES N. LISCHKA

IHAVE been frequently asked whether sound objection can be made on legal grounds to the holding of public school commencement exercises in church, particularly if such exercises include the reading of the Bible, the saying of prayers, the singing of hymns and the preaching of a sermon. My unequivocal answer is that the practice is absolutely objectionable under the law and should be positively opposed. The grounds of my answer are as follows:

1. Commencement is a part of the course of education and is subject to the authority of the school board, as defined by law. "Obviously graduation exercises are a part of the school curriculum, and are under the direction and control of school boards." (*State v. District Board*, 162 Wis. 482, 156 N.W. 477, L.R.A. 1916D, 399, Ann. Cas. 1918C, 584.) If the course of education must be non-religious, commencement must also be non-religious.

2. Prayer and the singing of hymns are religious worship, and the reading of the Bible to school children is religious instruction. These things should be forbidden to be held in public schools, or in connection with any public-school exercises, under the law, as it is now understood to stand in the great majority of States. They violate religious liberty and the rights of conscience.

The right of conscience is the right "to do or forbear to do any act for conscience' sake, the doing or forbearing of which is not prejudicial to the public weal." (*Specht v. Commonwealth*, 8 Pa. St. R. 322.)

"The State intrudes not on the tender domain of conscience, takes no part in religious controversy, does not authorize her officers, either judges or school directors, to do so." (*Spires v. Treasurer*, Court of Common Pleas for Cambria County, Pa., Sept. Term, 1882; quoted in *Hysong v. Gallitzin*, 164 Pa. 629, 30 Atl. 482, 26 L. R. A. 203.)

The exercises mentioned in the petition (reading the Bible, saying the Lord's Prayer and singing hymns), constitute worship. They are the ordinary forms of worship usually practised by Protestant Christian denominations. Their compulsory performance would be a violation of the constitutional guaranty of the free exercise and enjoyment of religious profession and worship. One does not enjoy the free exercise of religious worship who is compelled to join in any form of religious worship.

The reading of the Bible in school is instruction. Religious instruction is the object of such reading, but whether it is so or not, religious instruction is accomplished by it . . . In one part of the State the King James Bible may be read in the public schools, in another the Douay Bible, while in school districts where the sects are somewhat evenly divided a religious contest may be expected at each election of a school director to determine which sect shall prevail in the school. Our Constitution has wisely provided against any such contest by excluding

sectarian instruction altogether from the school." (*People ex rel. Ring et al. v. Board of Education*, 245 Ill. 334, 92 N. E. 251, 29 L. R. A. NS. 442, 19 Ann. Cas. 220.)

"Protestant sects who maintain, as a part of their ritual and discipline, stated weekly meetings, in which the exercises consist largely of prayers and songs and the reading or repetition of scriptural passages, would no doubt vehemently dissent from the proposition that such exercises are not devotional, or not in an exalted degree worshipful, or not intended for religious edification or instruction. That they possess all these features is a fact of such universal and familiar knowledge that the courts will take judicial notice of it without formal proof. That such exercises are also sectarian in their character is not less free from doubt . . . We do not think it wise or necessary to prolong a discussion of what appears to us an almost self-evident fact—that exercises such as are complained of by the relator in this case both constitute religious worship and are sectarian in their character, within the meaning of the constitution." (*State ex rel. Freeman v. Scheve et al.*, 65 Neb. 853, 91 N. W. 846, 93 N. W. 169, 59 L.R.A. 927.)

"It is immaterial whether the objection of a parent to his children attending and participating in a religious service conducted by a teacher in the schoolroom during school hours is reasonable or unreasonable. The right to be unreasonable in such matters is guaranteed by the constitution." (Ibid.)

"Any prayer is worship and public prayer is public worship." (*Hackett v. Brooksville*, 120 Ky. 608, 87 S. W. 792, 69 L. R. A. 592, 117 Am. St. Rep. 599, 9 Ann. Cas. 36.)

"An order or a regulation by a school committee which would require a pupil to join in a religious rite or ceremony contrary to his or her religious opinions, or those of a parent or guardian, would be clearly unreasonable and invalid." (*Spiller v. Woburn*, 12 Allen (Mass.) 127.)

3. Prayer, the singing of hymns and the reading of the Bible are religious exercises. A public school building should not be used for any religious purpose whatever. (*Bender v. Streabich*, 182, Pa. St. 251, 37 Atl. 853. *Hysong v. Gallitzin*, 164 Pa. 629, 30 Atl. 482, 26 L. R. A. 203.) If this is true, then for a stronger reason the school board may not direct that school exercises coupled with religious exercises be held in a church.

4. Even where certain exercises of a religious nature are authorized, provision is made for exempting those who have conscientious objection.

The Georgia law, requiring the reading of the Bible in public schools, says: "Upon the parent or guardian of any pupil filing with the teacher in charge of said pupil in the public schools of this State a written statement requesting that said pupil be excused from hearing the said Bible read as required under this Act, such teacher shall permit such pupil to withdraw while the reading

of the Bible as required under this Act is in progress." (*Georgia Laws*, 1921, p. 157.)

The Kentucky law, requiring the reading of the Bible in public schools, says: ". . . and no child shall be required to read the Bible against the wish of his parent or guardian." (*Laws Relating to Education in Kentucky*, 1924, p. 26.)

The Tennessee law, requiring the reading of the Bible in public schools, says: "That pupils may be excused from the Bible reading upon the written request of the parents." (*School Code*, 1923, p. 34.)

In a Pennsylvania Bible case, where the court sustained a school district in authorizing the reading of the Bible in the public schools, it did so partly on the ground that attendance at such reading was not compulsory.

"It is not alleged that the defendants attempt to compel any to be present at the opening exercises of the schools whose consciences disapprove of them or whose guardians request their absence at such times." (*Hart v. School District*, Common Pleas Ct. of Mercer County, 1885, March Term. 2 Lanc. Law Rev. 346.)

5. Exemption from a religious exercise in connection with a school course is a confession that the practice offends.

"The exclusion of a pupil . . . separates him from his fellows, puts him in a class by himself, deprives him of his equality with the other pupils, subjects him to a religious stigma and places him at a disadvantage in the school, which the law never contemplated." (*People ex rel. Ring et al v. Board of Education, Supra*.)

"It is said if reading of the Protestant Bible in school is offensive to the parents of some of the children and antagonistic to their own religious views, their children can retire. They ought not to be compelled to go out of school for such a reason for one moment. The suggestion itself concedes the whole argument." (*State ex rel. Weiss et al v. District Board*, 76 Wis. 177, 44 N. W. 967, 7 L. R. A. 330, 20 Am. St. Rep. 41.)

"The exemption of certain classes from the operation of an unconstitutional enactment will not save its face." (*Wilkerson v. City of Rome*, 110 S. E. Ga. 895. Dissenting opinion.)

6. The only court case on record, dealing precisely with the holding of public-school "commencements" in churches, is *State v. District*, Supreme Court of Wisconsin, Feb. 22, 1916.

It had been the custom to hold the graduation exercises of a public high school in various churches in the city of Elroy. The practice of the school board was "to invite and engage certain ministers and priests to officiate at such graduating exercises, their duty, while so officiating, being to give so-called invocation, which consisted of a religious service, prayer, blessing, or religious exercises." Children who refused to attend received their diplomas privately afterward by special request. A great deal of feeling was created. In 1912 the board was enjoined from holding any religious service in connection with graduation and thereupon they refused to hold any graduation exercises at all.

In the case actually complained of, the court held that

the mere fact that an exercise was held in a church did not make it religious and sectarian, if the exercise was not *per se* religious and sectarian; and that the prayer complained of was not as a matter of fact sectarian. The court said: "Had it appeared that the invocations given were sectarian in character, and that the school board threatened to continue or permit such practices in the future, we do not wish to be understood as intimating that a court of equity would not enjoin the continuance of such practice." The court also said: "We think it would be a wise exercise of official discretion to discontinue such practices as are here complained of." (*State v. District*, 162 Wis. 482, 156 N. W. 477, L.R. A. 1916D 399, Ann. Cas. 1918C 584.)

Our attitude toward this problem is but another illustration of the apparently paradoxical position in which we find ourselves because of the peculiar philosophy of education that has been evolved in America. The most ardent advocates of religion in education are constrained to decry religion in education. The American philosophy of education, with reference to religion, under the law, is far worse than unfortunate—it is foolish, and it is false, and it is a phenomenal failure. In its results it is at best a constant cowardly compromise. It is inadequate. It is inequitable. It is a factor of disintegration. It tends to nullify the law itself and permanently to defeat the principal purpose of education. The only remedy lies in the union of religion and education on the fair and firm foundation of liberty and equality.

An Eyewitness in Spain

A. C. MURRAY

[Editorial Note.—The writer, in response to a cabled request, sent this eye-witness account of the first days of revolution in Spain. His opinions are not necessarily those of the Editors.]

CRIES of *Muera el Rey! Muera Berenguer!* greeted my ears on the afternoon of April 14, as I was caught between the threatening mob and the charging police, in the sidestreets of Madrid. The avenue leading in front of the Royal Palace was heavily guarded by *Guardia Civil*, who permitted no one to pass. As a result, I had to work my way around the Palace by means of side streets. As I reached the rear of the Italian Embassy, I suddenly came up with a surging mob and before being aware of my situation, I found myself between the police and the mob. The former, seeing that I was a stranger, permitted me to pass through their midst unmolested. I worked my way through the crowds as far as the *Plaza Isabel II*, where I was fortunate enough to secure a taxi to my home.

As I rode along, I passed hundreds of automobiles filled with shouting boys and girls (they were no more than that), who were waving the red flag of revolution, singing the "Marseillaise" and in general making as much noise as they could. The majority of these demonstrators were students, who were giving vent to their feelings, not so much because they knew the significance of the revolution, but merely to take full advantage of a holiday, entirely unexpected.

Besides empty demonstrations, serious business was transacted on this memorable afternoon. Never had municipal elections played such an important role in the history of a country. The result showed that the Spanish people had voted in overwhelming majority for the Republican candidates in the great centers of population such as Madrid, Barcelona and Seville. Taking advantage of their entirely unexpected victory, the already constituted provisional government under Niceto Alcalá Zamora, sent the King an ultimatum: Either to leave Spain or the Republic would be established by force. Seeing the hopelessness of the situation and wishing for the sake of Spain to avert bloodshed, the King resigned his power into the hands of his Cabinet. Truly regal was the expression which he used: "I love Spain too much to provoke an act of violence." Accordingly at half-past seven the Second Republic was proclaimed; at half-past eight, the King left his palace for France. Another dynasty had bowed before the will of the people.

No one expected a sudden turn of affairs, least of all the Monarchists, who had shown but little interest in the elections. The coldness of those who professed to be the friends of the King, enabled the Republicans to defeat him. Even now it is a question if the majority of the Spanish people are Republicans. The Monarchists believed the Republicans to be a heterogeneous mass, poorly organized, and incapable of carrying out their program. It is merely history repeating itself. Instead of voting, many of the Monarchists were out of the cities. They failed the King and themselves in an hour when their greatest interests were jeopardized.

While the crisis was precipitated by the result of the elections, unexpected alike by the Monarchists as well as by the Republicans, yet the causes for the upheaval go further back. The First Republic of 1873, which lasted exactly eleven months and had four presidents in that time, left a sediment of Republican ideas, which assumed more and more importance as the troubles for the Crown began. Spain, being weakened by a century of fruitless struggle with her colonies, was found to be in a deplorable condition both economically and politically at the beginning of the present century. King Alfonso, with the help of his mother, the beloved Queen-Mother María Cristina, exerted all his efforts in building up the country economically and in restoring the prestige which Spain had lost abroad.

In this work of reconstruction the King was greatly hindered by the split in the political parties, which never cooperated with him. The dictatorship of Primo de Rivera was the direct result of this discordance in the ranks of the Monarchists. Dictatorships, no matter how much good they might do, always leave a dangerous reaction in their wake. Although ruling with a wise hand, and having succeeded in restoring some of the lost prestige of Spain abroad, the dictatorship of Primo de Rivera lasted too long a time. During seven years the people were deprived of an opportunity to voice their opinion. The Constitution of 1876 had, of course, no significance. Political parties had been disbanded, with the exception of the Socialists, whom Primo indirectly favored. In a

word, absolutism reigned. A reaction followed—the natural course of events.

Difficulties for the King increased with the advent of the Berenguer Government. Never popular, and lacking in tact, Berenguer provoked several uprisings which led directly to the formation of the Republic. The uprisings in Valencia in 1927 and those of last December in Jaca, showed clearly that the growing unrest was assuming dangerous proportions. The army, which should keep itself free from political machinations, was seriously affected and could no longer be depended upon. Finally, the riots of the medical students in Madrid accentuated the feeling against the Government.

For the past few years, a campaign against the person of the King had been carried on by the radical Press. In the *Ateneos*, the Universities, tribunals of justice and even in the bull ring, the King was attacked and maligned. This proved to be a damaging factor in the past elections. Many voted Republican, not so much because they were at variance with the Monarchy, but merely to express their disapproval of the procedure of the ruling Government. Many well-intentioned people were deceived. They had no desire to see a Republic established, but voted for a change in the policy of the Government. The deception, whether intentional or not, was used to good advantage by the radicals. The threat of abstention from the elections of the *Constituyentes* on the part of the radicals, caused the Monarchists to lose interest in the elections. So that as a consequence, many factors worked together to help the Republican side.

The result of the municipal elections shows us again what an organized minority is able to accomplish. The Socialists, during the suppression of parties under Primo de Rivera, were permitted to organize their party on a firm basis thus forming a nucleus for the Republican side in these elections. They were able to gather around them the lower classes and in a surprisingly short time, they effected an organization which gave to Spain the Republic. On the other hand the Monarchists had lost interest. Their parties were not organized, only the leaders were active, but without backing from the majority. The efforts of the Republicans were minimized and as a consequence, their opponents did not take the pains to organize a campaign worthy of the name. No one thought that the idea of a Republic had so permeated a large part of the people. Full of significance is the remark of Admiral Aznar, the last President of the Cabinet, when he was asked whether the Government was facing a crisis: "What greater crisis do you wish for? We believed that we were a monarchical country, but in twenty-four hours it turns republican!"

It is of interest to know that even in the district in which the Royal Palace is situated, the Republicans polled 19,000 votes and the Monarchists only 7,300. In the city of Madrid, out of fifty councilmen, thirty-one Republicans and nineteen Monarchists were elected. The other centers of population such as Barcelona, Valencia, and Seville, also voted overwhelmingly Republican. This shows clearly that the persons in power had for a long time been out of touch with the trend of opinion among

the large mass of the people. Upon the resignation of the King, the Cabinet transferred its power to the provisional government. This was imperative for the crowds were becoming dangerous. Alcalá Zamora himself said: "We must assume power before the sun sets."

The Provisional Government has a serious task on its hands. It has to keep order at all costs. It leaked out afterwards, that the countries especially interested in Spain had sent their fleets into Spanish waters as a gesture to the Provisional Government that they keep order at all costs. Another task is the preparation for the election of the next *Cortes* or the assembly which is to draft the new constitution.

However, this government is "provisional" and this should be the norm of its procedure. It can plan, advise, exhort, but it should not legislate, otherwise it is nothing more than a dictatorship. Power was not given it by the people, it was merely transferred through the Cabinet from the King. In other words, it is a government *de facto* but not *de jure*. Several moves have been made which makes us feel that this norm is not to be adhered to, especially regarding the relations with the Church. One of the first acts of the new regime was to declare for freedom of worship and secularization of cemeteries.

Many serious problems face the Church in Spain. The next *Cortes* are to decide as to the separation of Church and State. What turn this affair will take is entirely in the hands of the people. However, we need not be disillusioned, the Republic just established has a decided anti-clerical leaning. It is not by accident that five of the present Cabinet are Masons of high rank. To most of these the model democracy is that of the Third French Republic. This imports persecution for the Church. It is a matter of certainty that all efforts will be exerted to influence the next elections in such a way that the result will be detrimental to the Church and the best spiritual interests of the people. Yes, many serious observers even see the possibility of an open persecution in the offing.

The Cardinal Primate has been the object of virulent attacks during the past few months in the radical press. This campaign has been intensified since the advent of the Republic. Statements, derogatory to the new regime, have been attributed to him which are entirely without foundation and positively malicious. He has a rough road before him.

The expulsion of the Religious Orders, but especially of the Society of Jesus, was the subject of discussion in one of the first meetings of the Provisional Government. For the present this move was voted down. The question, however, is not yet eliminated, it is merely postponed. It is to be hoped that the people of Catholic Spain will voice their protest in the next elections against a procedure which is not only act of violence against their Faith, but also a serious blow at the intellectual life of the nation.

Another danger for the Church and consequently for the whole nation is that of Communism. Although the votes polled by this party have been few, yet in Barcelona and Seville a real danger exists. In these centers there is a large mass of uneducated people who seem to be all but ripe for the perverting tenets of Communism. Pictures of

Lenin were not missing in the demonstrations which followed the proclamation of the Republic. Republican orators have declared that the Republic is but a step on the way to Communism and social revolution. Trotsky has declared that Spain is the most promising of all countries for the spread of Communism. This shows that Russia is taking more than passing cognizance of the happenings in Spain.

Catalonia presents another difficult problem which this regime must solve. Some hours before the Republic was proclaimed in Madrid, Macia set up the independent Republic of Catalonia. He ruled like a sovereign, but without any higher authority than his own. He was finally persuaded by a committee of ministers from Madrid, to give up this idea of an independent state, at least for the time being. Catalonia reverted back to the status which it enjoyed some two hundred years ago—a kind of autonomy, which was taken away by Philip V. The future status of Catalonia is to be decided at the next elections. This ambition for complete independence would be a detriment to itself, economically and politically, although in a way satisfying an over-emphasized regional consciousness. It would harm Spain seriously, but by withdrawing would itself perish. It seems, however, that Macia is determined to secure entire freedom for Catalonia in spite of the favorable compromise with the Madrid Government. Just a few days ago he gave utterance to the following words: "Although we have accidentally sacrificed a part of our sovereignty for highly patriotic interests, yet we shall present our aspirations of liberty, as indicated in the plebiscite, at the next elections and if they are denied us, we will fight to the death to attain our desires." It is very patriotic to speak in this vein, but the fact remains that it would mean the economic death of this progressive region which depends on the rest of Spain.

The future of Spain lies in the next *Cortes*. However, that does not mean that Spain is to wait with folded hands and thus await her fate. As one views the whole crisis and draws the logical sequences from it, what is paramount is the formation of a strong Catholic party on the plan of the Center Party of Germany, which would weld together not only the conservative Republican element but also those Monarchists who wish to see law and order preserved. The Republic has become a fact. It is now the constituted authority and as such must be supported.

RICH MEN NEVER WHISTLE

I am the proof that rich men never whistle!
If you could hear my swift, irregular trill
Blown from my lips like puff-silk from a thistle
You'd ask: "What turns that fellow's whistling-mill?"
Not riches surely! Having skimped and warbled
Through deprivations that would starve a curse,
I hold my whistle rigorously ungarbled
By pinch of property or pride of purse.

Minor this music, thin these puckered lips;
Halting these notes and tentative my song;
Yet undefeated, in the cold eclipse
Of poverty I whistle clear and strong;—
Of few things certain, yet of this thing sure:
I am the proof that blessed are the poor!

HENRY MORTON ROBINSON.

Leo XIII and Collective Bargaining

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IT is customary to emphasize the sympathy of Pope Leo XIII for the working classes. This appraisal of the great Pontiff may be somewhat misleading. Sympathy for the toiling masses the Holy Father surely had, but he was chiefly concerned about justice. He had no illusions that human want and suffering can be alleviated by a general description of them, supplemented by an equally general appeal to good will and kindness. In the "Rerum Novarum" he analyzed the prevailing technique of wage determination, and calmly asserted that, so far as the great mass of wage earners is concerned, the system is essentially unjust. As an indispensable remedy he proposed collective bargaining.

What does the Encyclical teach on this subject? To discuss the question intelligently it is necessary to attach a definite meaning to the term. For the present purpose, collective bargaining will be defined as the negotiation of wages, hours, and working conditions, between the representatives of a trade union, on the one hand, and the representatives of an employer or organization of employers, on the other. This definition is to be understood as excluding from the collective process the blind antagonism and limitation practices indulged in by certain union bodies, as, for example, many of the building trades. On the contrary, it assumes cooperation by unions in the direction of better management and greater responsibility for production, outstanding illustrations of which are found in the needle trades and the railroad-shop crafts.

In the field of ethics, the importance attaching to collective bargaining will be readily understood if it be remembered as the basic reason for the existence of trade unionism. The strike, the closed shop, and the boycott are nothing more than means to maintain group-contractual relations with an employer or employers. It ought not be necessary to state that workers do not join a union simply to indulge in strikes, to enforce the closed shop, or to carry on boycotts. Workers organize to escape the necessity of bargaining single-handed with an employer, which, as a rule, means to take "what the company is paying." Their aim is to match strength with strength, to meet organization with organization, and, in this way, to be assured an equitable contract. With collective bargaining, the *raison d'être* of union organization, what the Holy Father has to say of the natural right of workers to form unions is to be interpreted primarily as a vindication of the right to bargain collectively.

The key to the teaching of Leo XIII on collective bargaining is to be found in his attitude toward competition. He recognized the benefits of individualism operating in its proper sphere, but no less clearly, the evils of individualism allowed to run riot. Briefly, his philosophy is one of "controlled competition." This phrase calls for a passing reference to some of the more familiar workings of the present system of production and marketing.

Today, to a far greater extent than in 1891, the vast majority of wage earners compete with one another for jobs and working conditions. This is true, by and large, of all the unskilled workers, among whom there is practically no union organization. About twenty per cent of American wage earners are unionized, and this one-fifth comprises, for the most part, the highest-paid workers. The wage scale of the unorganized and the hours they work are, eventually, those agreed to by individuals in the greatest need, hence the weakest bargainers; and the decline in wage levels and hours standards is halted only by the fact that the number of workers is not unlimited.

Further, a point not to be overlooked today is that laborers compete not only personally, in the same locality, but through their products, over vast areas. While comparatively few men and women operatives move about from place to place, yet their products move, and come into competition with those of operatives at distant points. There are relatively few classes of goods, such as buildings and personal and professional services, which do not compete over wide market areas; the great bulk of commodities—iron and steel products, automobiles, chemicals, wearing apparel, food products, and farm implements—do compete, and not only in a national, but over an international field. As a consequence, laborers are forced to undersell one another throughout vast trade regions, and the labor cost of the lowest wage locality tends to determine the wage and hours standards of all the rest. A familiar example is the demoralizing effect of the competition of the underpaid Southern textile workers on the wages and employment conditions of textile operatives in the New England States.

All this was perfectly clear to Pope Leo XIII. In the earlier part of the Encyclical, he laments the destruction of the workmen's guilds in the eighteenth century, and regrets that "no other organization took their place." Then, after deplored the repudiation of "the ancient religion," he puts his finger on the major cause of wage injustice.

Hence, by degrees, it has come to pass that workingmen have been given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition.

Thus, briefly, the individual wage contract is proved to be the controlling factor in the oppression of the underpaid. Parenthetically, in the United States, even in normal times about forty per cent of the wage earners receive less than \$1,000 per year. There is bitter irony in the thought that this remuneration represents from \$300 to \$600 less than the sum these individuals would receive annually, if budgeted according to the size of their families, and supported by public or private relief agencies. The Pope, however, would not banish all individual bargaining from the field of employer-employee relationships. His is a doctrine of controlled or regulated

competition. He admits that "as a rule" free contracting may take place between workers and employers. There should be variations in earnings *over and above* the amount necessary to maintain the customary living standard in each occupation, and these variations should take into account inequalities in skill, risk, productivity, previous training, and, too, scarcity. Such differentials *above* the established minimum in each trade may be fixed by individual agreement.

To be specific, there is one sphere from which all bidding and underselling must be rigorously excluded: that occupied by workers forced to accept compensation less than sufficient for "reasonable and frugal comfort."

Let it be granted, then, that, as a rule, workman and employer should make free agreements, and in particular should freely agree as to wages; nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort.

The elimination of competition among those not receiving a yearly wage sufficient for "reasonable and frugal comfort" would mark a great step forward in the United States. Even during boom times, to say nothing of the present widespread depression, at least one half of all the wage-earning population of the country is forced to accept wages entirely inadequate for normal family life.

How would Pope Leo obtain wage justice for the underpaid? He would do it either through legislation or through organization. The first means minimum-wage and maximum-hour laws; the second, collective bargaining. Both have the same economic effect of stamping out competition within the group they cover. While the Pope advocates both devices, he holds that legislation is the less desirable. The passage on this point states that "if employers laid burdens upon the workmen which were unjust, or degraded them with conditions that were repugnant to their dignity as human beings . . . there can be no question that, within certain limits, it would be right to call in the help and authority of the law."

This guarded statement is in complete accord with the general attitude of the Encyclical toward State intervention. Private activity is to be preferred to legislation in remedying social wrongs. The power of the State should be invoked only as a last resort for "evils which can in no other way be met." The classical sentence on State intervention reads:

Whenever the general interest of any particular class suffers, or is threatened with, evils which can in no other way be met, the public authority must step in to meet them.

The "other way" of securing wage justice is union organization. From numerous passages in the Encyclical it is clear that the Holy Father prefers organization. His preference is dictated by the fact that the right to join a trade union is inherent in man; it is a "natural right." "For to enter into 'society' of this kind is the natural right of man." Consequently, the State cannot abrogate it. If public officials attempt to do so they stultify themselves, as they deny the very principle on which they themselves exercise authority: the innate impulse to associate.

And the State must protect natural rights, not destroy them; and if it forbids its citizens to form associations, it contradicts

the very principle of its own existence; for both they and it exist in virtue of the same principle, viz., the natural propensity of man to live in society.

Speaking of conditions obtaining in 1891, the Holy Father manifests satisfaction because of the existence of trade unions, and expresses the hope that they will increase in number and will adjust their policies to meet constantly changing conditions.

Such associations should be adapted to the requirements of the age in which we live—an age of greater instruction, of different customs, and of more numerous requirements in daily life. . . . It were greatly to be desired that they [Workmen's Associations] should multiply and become more effective.

All such societies, being free to exist, have the further right to adopt such rules and organization as may best conduce to the attainment of their objects. We do not deem it possible to enter into definite details on the subject of organization; this must depend on national character, on practice and experience, on the nature and scope of the work to be done, on the magnitude of the various trades and employments, and on the other circumstances of fact and of time—all of which must be carefully weighed.

Something should be added regarding the principal instrumentalities at present used by employers to frustrate, directly or indirectly, the right of collective bargaining: the labor injunction; the "yellow-dog" contract; and the "company union."

The following conclusions are clearly deducible from the plain language of the Encyclical.

The labor injunction when used to destroy union morale or to undermine union leadership during a just strike is an unwarranted usurpation of power by the State. In only a few instances is an injunction necessary to prevent violence and the destruction of property. Moreover, existing statutes, enforced by the police, are sufficient to maintain order during a strike. Actually, the average labor injunction is sought to harass a union and to make collective bargaining impossible. As such, it is a grave violation of the moral law. Insofar as the State, through its courts, makes itself a party to this iniquitous business, it "contradicts the very principle of its own existence." Public officials who are in a position to correct this injustice and fail to do so, sin gravely in conscience.

The "yellow-dog" contract, by which workers pledge themselves to surrender union membership, and even the liberty to discuss trade unionism while in the company's employ, is a direct violation of the workers' natural right, and consequently is immoral. Wage earners who sign such documents do so, ordinarily, under stress of serious harm, and can be excused from moral guilt; but employers or their responsible agents who exact such pledges from workers cannot be excused from grave injustice. The State has the duty to regard these contracts as oppressive, and to declare them null and void.

The "company-union" plan of shop bargaining falls far short of protecting the rights of workers. To the extent that a wage agreement under a typical "shop-unior" plan is not coextensive with the market area over which workers are forced to compete, either personally or through their products, it is manifestly unjust. Such arrangements are at best only embryonic forms of collective bargaining, and are emphatically not "adapted to the requirements of the age in which we live." To meet the

demands of present day realities, these schemes must concede all that is implied by collective bargaining as defined above. It is only when workers are free to form their own unions and choose representatives not on the company's pay-roll that the legitimate interests of the laboring population will be safeguarded.

The New Vatican Coinage

HENRY WATTS

FOR the first time since the Temporal States of the Church were overthrown by the Italian armies in the Pontificate of Pius IX, the Papal See has issued its own coinage. The new issue, following in form the coinage of Italy, comprises nine coins, ranging in value from 100 lire to five centimes; that is, at a nominal pre-War valuation of from about \$20 to one cent. Of the new Papal coins one is gold, two are silver, four are nickel and two copper.

The reissuing of its own coinage by the Papal See is without doubt a numismatic event of the first importance. The Papal money, so it appears, will by a government convention be accepted as legal tender in Italy. But the collectors have already become busy, and it is highly probable that Papal money will pass into the hands of collectors rather than into ordinary monetary circulation. But the numismatic interest of this new Papal issue has far less significance than the historic interest, which links Papal conditions of today with very similar conditions of the eighth century.

The first coinage of Papal money was made at a time when the Roman See, as now, emerged from a condition of domination by the secular power. Papal money may possibly date back to the Pontificate of Gregory II (A.D. 715-731), in whose reign the Romans threw off their allegiance to the Emperor Leo. It is, however, a matter of certainty that a Papal coinage was indubitably struck by Pope Adrian I, whose reign lasted from A.D. 772 to 795.

The denier or *denarius* (penny) of Adrian I was a small silver coin, very much of the size and thickness of a silver dime. The denier is sometimes referred to as the *grossus*, an indication that it was worth a number of coins of a lesser value. Probably its value was something like six cents. Specimens of the *denarius* or penny of Adrian I are to be found in the Vatican and other collections. There are two types, of which the less usual is round and of silver, bearing on the obverse a cross and the words *Hadrianus Papa*, and on the reverse the word *Sci Petri*.

The more common type of coin of Adrian I has on the obverse a bust of the Pope, with the head uncovered and showing what is evidently the crown of the tonsure. This coin is further described by Dr. Mann, author of "The Lives of the Popes in the Middle Ages," who says:

The words *D N Adrianus P P* (*Dominus noster Adrianus Papa*) complete the one side of the coin. The center of the reverse is taken up with a cross above two steps, and with the letters *R M* (*Roma*), one on each side of it. Round the edge are the words *Victoria D N N* (*Domini nostri*), which refers to Our Lord Jesus Christ. Below the cross are the letters *C O N O B*, the meaning of which is so much disputed. The best signification, perhaps, which has been given to these letters is the follow-

ing, taken from Cedrenus—*Civitates Omnes Nostrae Obediunt Benerationi*.

It is of the greatest significance to note that this coinage of Adrian I bore on the obverse a bust of the Pope, which the Abbé Gosselin interprets as meaning that this coinage was struck by order of the Pope, and a proof that at this time the Pope undoubtedly held the temporal sovereignty of Rome, since only sovereign princes can cause their effigy to be placed on the coin of their realm.

But while the authenticity of the Papal coinage struck by Adrian I cannot be disputed, it is by no means determined that Papal coins were not struck by his predecessors, by Gregory III (731-741) and Pope St. Zachary (741-752). There is also in existence a small silver Papal coin that may even date as far back as the Pontificate of Gregory II (715-731).

The Papal coins attributed to Gregory III are of bronze, and are small and square in shape; and the same description may be applied to the so-called coins of Pope St. Zachary. These coins, says Dr. Mann, disappeared when the Italian Government seized the buildings of the Gregorian University. But the coin of St. Zachary, if coin it were, is said to have had on the obverse the letters *ZACHARIAE* and on the reverse the word *PAPAE*.

On the other hand, these so-called coins of Gregory III and St. Zachary are declared by some numismatists not to have been coins at all, but rather *tesserae*, having not so much a money and circulatory value as a redemptive or token value. From the historical point of view this matters little. For whether these bronze pieces were coin of the realm or merely a token entitling the bearer to certain alms, it is of the greatest significance that they bear the effigy of the Pope and not that of the Emperor; that the highest dignitary in Rome at the time was the Pope. In any case, we may see in these tokens or coins of Gregory III and St. Zachary forerunners of the circulatory money struck by Adrian I.

This authentic coinage of Adrian I was the beginning of a series of Papal monies that was continued by his successors, though of a different authoritative quality. The coins of Leo III, who succeeded Adrian I, show the union of the Church with the State, which was lacking entirely in the coins of Adrian I. The silver denier of Leo III bears the name of the Pope Leo, and either Charlemagne or Lewis, thus showing that the political situation that existed whilst Adrian I was Pope, when the coins bore only the effigy of the Pope, had changed in the Pontificate of Leo III, where both the Pope and the Emperor are represented on the Roman coinage. This association on the coins of the Pope and the Emperor goes on down to the time of Leo IX, and the last of a series of Papal coins ends with Paschal II (1099-1118). From 1118 onwards for nearly two centuries the Popes seem to have disappeared from the coins that were minted in their own city of Rome. For in 1118 the Senate took over the task of minting the coin of the Papal Dominions, and in 1252 the Senate struck the first gold coinage minted under the Papal domination of Rome.

Authorities are not agreed as to when began that long line of successive coinages that lasted on until almost our

own day. According to some the epoch begins with the Pontificate of Benedict XI (1303-1305), while others say that the period began with Pope Martin V (1417-1431). But whilst the actual date of the beginning may be in dispute, there can be no denying that the series of Papal coinages that began about this time went on and lasted until the Papal States were overthrown and the Temporal Power of the Roman Pontiff was snatched from him. The series during these more than five centuries is unbroken, save that here and there it is interspersed with the interesting and highly sought-after coins minted in Rome *sede vacante*.

In the Pontificate of Pius IX the Papal coinage was minted in the Zeccha, the only portion of the Vatican that was appropriated by the Italian Government. But it was not always in Rome that the Papal money was struck. At various times the Papal mint was located in different cities of Italy, at Ancona, Ferrara, Piacenza, Bologna, Parma. The Papal money was even minted out of Italy, as for instance at the Avignon mint, during the residence of the Popes at the Papal Palace at Avignon, and Papal coins are said to have been minted at Avignon as late as the year 1700. The latest coinage continues a long series.

The Moloch of Industrialism

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NOWHERE, during the century preceding the appearance of the Encyclical of Pope Leo XIII on the Condition of Labor, did the Industrial Revolution leave a greater and a sadder blight than in its physical and moral effects upon child life. If anything in humanity is sacred and dear to us it certainly must be the child. Yet the industrialism of the new era, which opened with the introduction of steam and machinery, knew no such reverence and exceeded, if possible, the Moloch cult of the ancient paganism.

Without God, without religion, without moral and ethical principles, it had one supreme idol whom it worshipped, and that was Gain—Gain which was not to be impeded in its pitiless accumulation by any intermediation of State, or of labor unionism, or even by any consideration for the most elemental human rights the worker might possess. In the words of Leo XIII:

The ancient workmen's guilds were destroyed in the last century [the eighteenth] and no other organizations took their place. Public institutions and the laws have repudiated the ancient religion. Hence by degrees it has come about that workingmen have been given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition.

With the new Baal of Gain thus established in the fair places of the earth, what could be more natural than the modern repetition of those sacrifices of tender, piteous childhood, which at once followed? The very reading of them still has power to make our blood turn cold, as we pore over the authentic pages giving us the historic evidence of child labor under the purely pagan industrialism of the closing eighteenth and the nineteenth centuries. Familiar to us is the story of the pauper children in England, five and six years old, taken from their mother's breasts, and sent into distant parts to work in gangs like slaves, for any factory owner willing to purchase them, and so relieve the parish of its burden.

From five to six in the morning, to nine or ten at night, was the day's work exacted of them, with the lash ready to give new energy if their limbs tired and their strength failed. They could be found chained to machines for the working hours, and locked up like beasts of burden for the night. Half-naked, and half-starved, they were

harnessed like dogs to carts, and made to crawl on hands and feet, dragging heavy coal trucks after them through the long, black, narrow passages, out into the light. And then back once more into the darkness of the pit, with the driver's curse to follow them in place of a mother's love.

That they died of hardship, filth, malnutrition, and all the diseases that were known in such surroundings was of small account. There were others to be bought and sold, not singly but in gangs, to feed anew the Moloch of this inhuman industry.

In France the picture is the same. In Villerne's two volumes on the physical and moral conditions of the workers in his time (Paris, 1840), we read of the children kept on their feet at work from sixteen to seventeen hours a day. Thirteen hours of that time, we are told, were spent in a closed room where hardly even a shifting of position was possible for them. All who understand the least of child psychology cannot fail to realize the cruelty of such a torture. "That is not work, a task, it is a torture!" the writer exclaims. And the children on whom this torture was inflicted in the name of industry, were from six to eight years of age, poorly clad, poorly fed, and early obliged to walk a long distance to the factory, starting at five in the morning and dragging themselves home again at night.

The same story is told us in the official records of France. Hence we know that in not a few manufacturing towns children were set to work in the factories at even the early age of five. The shortest workday the child laborer could look for at this time was thirteen hours.

Pope Leo XIII speaks of the "callousness of employers." That, we feel, is a very mild term, when we read the smug defense put up by the spokesmen of industrialism in the great debates connected with the French Law of March 22, 1841, which was to be the first effective measure against the devouring greed of this Moloch capitalism. And—God be thanked!—they were Catholic men who stood out among the foremost in the fight for that legislation which accomplished the great initial good of restricting child labor to the limit of eight hours a day.

It was the opening breach in the wall, and was in fact as much as could reasonably have been hoped for at the time by even the most optimistic idealists.

And what was the argument, one wonders, that could have been put forth in defense of such a system?

It was, in the first place, the plea of justice and equality. No human being, no matter at what age, it was strenuously maintained, might be discriminated against in any way, and therefore every child must have full equality of work, in common with all its elders, at whatever age it might be—as soon as it could toddle from the cradle. It was, further, the beautiful claim to human liberty and the right of life and limb, which was invoked against the champions of child-labor laws. The child, they were told, has a right to existence and therefore a right to work, of which no one might deprive it. No limit might therefore be set to the age at which it might earn its livelihood.

Defenders of unrestricted child labor could become, in fine, quite sentimental, even almost to tears, in depicting the wonderful advantages of this institution. Thus Marcel Barthe tenderly described the delight which all true parents must feel when before their very eyes they can behold their children working near them, in the selfsame factories with themselves, from early morning until late at night. "They can direct them, instruct them, and teach them to work faster and better." What a blissful and virtuous existence!

But it was not thus that the Church could view the situation. All her earliest modern spokesmen, and pre-eminent among them men like Villeneuve—Bargemont in France, or later Moufang and Ketteler in Germany, and Cardinal Manning in England, vigorously defended the true rights of the child, and sought in course of time entirely to destroy and trample under foot that most noxious growth of the new industrialism, dangerous alike to body and soul, oppressive child labor.

Yet to show that capital too, where it retained a Christian attitude, was conscientious and fearless enough to uphold the position of Catholic leaders in this field, I should not fail to mention here how, among the first to demand an abatement of the horrors of child labor, were the manufacturers at Mulhouse. Realizing the impossibility of staying such abuses by individual effort alone, and the equal impossibility at the time of any united action among the employers, they asked for legislative intervention.

The essence, in fine, of the Christian teaching on the question of child labor is to be found in the exquisite passage, brief but full of meaning, contained in the Labor Encyclical of Pope Leo XIII, in which he refers to the evil of child labor, and with it links the problem of woman in industry, particularly of the mother thus employed.

And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently mature. For just as rough weather destroys the buds of spring, so too early an experience of life's hard work blights the young promise of a child's powers, and makes any real education impossible. Women, again, are not suited to certain trades; for a woman is by nature fitted for home work, and it is that which is best adapted at once to preserve her modesty, and to promote the good bringing up of children and the wellbeing of the family.

Education

Catholic Children in Public Schools

JOSEPH J. MERETO

OVER 2,000,000 Catholic children are in public schools. A majority of them are not receiving the religious training necessary to insure the future practice of their religion. Here we have a pressing problem, perhaps the most difficult that the Church in America has to solve.

In handling the problem of these children, who nearly equal the number of those in our parish schools, we are not dealing with 2,000,000 children alone. We are helping or abandoning those, who, if properly cared for, should in the future comprise approximately half the Catholic men and women of our land. To neglect their needs is to neglect the future welfare of the Church in America.

It is a rapidly growing conviction among Bishops and priests of our country that charity and the best interests of the Church require that far more be done than in the past for their spiritual welfare, if the Church in America is to grow. Immigration is almost a negligible factor and marriages have fallen off, while, on the other hand, race suicide, immorality and an undue seeking of the pleasures of life, are destroying the faith of so many Catholics.

Though a certain percentage of the children in question are being deprived of their heritage through the pride or stubbornness of unworthy parents, the children themselves are usually guiltless of the offense and should be protected, if possible, from becoming the innocent victims of their parents' neglect. Since another large group of public-school Catholics are the victims of circumstances, which parents would gladly remove, if they possibly could, certainly these parents and their children are richly deserving of our help.

It would seem that failures in this respect would not have occurred in most cases, had there been a great national organization, known, for instance, as The National Confraternity of Catholic Instruction, one that had united all the present diocesan catechetical organizations, built them up in membership by its nation-wide appeal for members, improved their respective methods by a generous interchange of profitable ideas, still allowing diocesan control and a complete freedom of methods to suit local conditions. Picture such an organization, enjoying Papal approbation and indulgences, able to assure Catholic priests and laymen alike that its efforts in behalf of public-school Catholics were beyond reproach and one of the foremost needs of our times.

Some have feared that the organization of catechetical classes for public-school Catholics, especially on a large scale, would imperil our parish-school system. But catechetical work of this sort has not only not injured Catholic schools, but has produced wonderful results in many dioceses and, increasingly so, the more widespread the organization and the more subject it is to episcopal supervision. Even if some parents should withdraw their children from parish schools, these children would be withdrawn to receive religious instructions given the public-

school Catholics, and their places would, in all likelihood, be more than filled by public-school Catholics induced in the course of their religious instructions, to attend the parish schools. But even if such were not the case, can we imagine Christ or His Apostles refusing to permit immense numbers of public-school Catholics to enjoy the benefits of catechetical training? Can we be so narrow-minded as to believe that the harm done through some children being withdrawn from our parish schools would not be counterbalanced by the good done to the increased multitudes of public-school Catholics, who would receive religious instructions? Leo XIII, in the year 1886, imposed upon pastors the obligation of instructing such children; later, Pius X in his Encyclical, "The Teaching of Christian Doctrine," insisted upon this work being done in all dioceses throughout the world, and the present reigning Pontiff, on August 5, 1925, blessed the work and those furthering the cause and granted rich indulgences as a reward.

The annual convention of the Catholic Rural Life Conference, under the direction of the Bishop of Great Falls, the Rt. Rev. Edwin V. O'Hara, who has taken such an active and successful part in the organization of religious vacation schools in practically all the dioceses of our country, specifically recommended the establishment of diocesan Confraternities of Christian Doctrine under episcopal supervision, as organized means enjoined by Canon Law for spreading religious enlightenment among Catholic children of the public schools.

Local conditions must determine the selection of a particular plan for school-year catechetical classes. However, it may be stated briefly that many are of opinion that the ideal plan consists in securing an hour of public-school time every week, for example, the last hour on Wednesday afternoons, as a necessary inducement to children to attend religious instructions, the non-Catholic children go to their centers, the Catholics to parish schools, churches, private buildings or houses to be taught by the Sisters; while those pupils not taking such instructions remain behind for extra class work, study, gymnasium, or something else agreeable to their parents. With little inconvenience, the hour thus lost to the parish school children could be made up by an extra quarter of an hour of class on the other four school days of the week. The parish-school children, in case it was not desirable to dismiss them while the Sisters would be teaching the public-school children their catechism, could have the school program so rearranged, as to have singing or gym exercises during the last hour, thus freeing some of the Sisters. Several classes at that hour could be given a composition to write, or some other special task that would thus make the required number of Sisters available. The pastor or his assistants might care to take some of the parish-school classes to the church for religious instructions, or for catechizing them or to the hall for a lecture.

The next best plan, if locally possible, seems to be to secure the use of vacant classrooms in the public schools after regular school hours are over. The children would thus not lose time in going to distant places for instructions, would be saved long walks, would be better re-

minded to attend class, and would not be so tempted to run off to play. If the plans heretofore mentioned are locally impossible, then catechism classes could begin, either one-half hour after school in the nearest parish church or parish school or in a residence. They could be held in these places on Saturday mornings at nine o'clock, or on Sundays after the children's Mass.

As regards teachers, besides Sisters, oftentimes Catholic public-school teachers, girls of Catholic high schools or prospective seminarians can be obtained. No practical Catholic can deny the fact that public-school Catholics, for whom Christ died on Calvary, should not be left to perish. We, who would gladly save even a starving heathen from death, should certainly extend the possibility of eternal salvation to poor, helpless children, our co-religionists. We are in duty bound to make serious efforts to stop the main drift from the Faith. If we really love that Church, which is a Mother, true to not only half of her children, but, like her Founder, deeply interested in the salvation of all, we shall, by providing adequate catechetical instructions for public-school Catholics, help Christ's Church to continue to grow in America.

Sociology

Why Married Women Work

M. E. DUPAUL

WITH the change in our population from rural to urban communities, and an upset in our economic equilibrium, people flocked to the cities and with this unfortunate move came the employment of women and children in factories, the poor excuse of a home in the tenements, the need of a higher standard of living and comfort and deferred marriage. All of these have tended to work havoc and increase the difficulty for the modern home.

When we add such economic problems as low wages, seasonal trades and too frequent periods of industrial depression, is it any wonder that the home can hardly survive when forced to face such obstacles? And what happens to the children? The families of the laboring class cannot afford help to care for their children while they are at work, consequently the mother who works in the factory must trust the younger ones with a neighbor, or older children, until she returns in the evening, or by leaving home early enough she may place them in the day nursery and call for them in the evening. Usually, though burdened with the days' toil, if she is a conscientious mother, she does another day's work after returning home. Added to these trials is the worry of the mother while at work over her little ones, and if one is sick or ailing certainly her mind cannot be upon her work.

Because children are neglected while mothers are at work, as a consequence of the mother's inefficient house-keeping and low standard, is it any wonder that death rates are higher among children of this group of working mothers, especially in textile industries, printing, earthen-ware and leather-goods trades? The Women's Bureau in making a study of one industrial town found

that seventy-two per cent of the wage-earning married women had children, and that three-fourths of these women had children under six years of age.

The Children's Bureau, through its infant-mortality studies, shows a definite relationship between infant mortality and the employment of mothers outside the home. In one city the mortality among babies where mothers went out to work during the first year of the baby's life was 227.5 per 1,000, as compared to 133.9 for babies whose mothers were not employed. Naturally where working conditions are different, this relationship is less marked. Again, one must consider the relationship between infant mortality and family income. Among older children we find that behavior problems, and weakening of parental control, which tends to lead to juvenile delinquency, and the lowering of educational standards, are some of the harmful effects on the children, as well as the fact that many children are exposed to the dangers of accidents.

And what of the health of the mother? Common sense tells us that such hazards as dust fumes, gases, poor ventilation or rooms too hot or too cold are detrimental to health. In addition to these unfavorable conditions, are constant sitting or standing, and fatigue risks from unguarded machinery, fire hazards and other risks.

The physical dangers to the pregnant mother and her return to work too early after child birth, present definite health problems for herself and her babe as well.

Why then do married women leave home to go outside to work? Is it due to the restlessness of the age? Does the woman of today desire the thrills and satisfaction of the gregarious instinct that even factory life provides? Since the love of being with people is obviously not a masculine trait, must she seek more excitement outside the realm of her home. Is she striving for this so-called "freedom" so often referred to in relation to women's economic position? Regardless of how little or irregular their work, it is obvious that married women in industry work simply because the economic and social conditions force the mother from home to swell ranks of untrained workers, and supplement the father's wage. The economic pressure is so severe that if they wish to raise their standard of living they must contribute to the family support. The new order of so-called economic independence puts a double burden on women. One authority states that nine of every ten women mothers work because they must, not because they are feminists.

According to the census, of the 2,000,000 married women employed, the numbers are increasing. In 1890, less than five of every one hundred married women were employed, the 1920 figures show that nine of every one hundred married women were employed. Especially in the manufacturing and mechanical industries has there been a decided increase in the number of married women employed. Probably when the 1930 census figures are available, a decided increase will be shown in the number of married women employed since 1920. Especially during our present economic crisis many were forced to work, not only to help support the family, but in many cases to be the main support of the family.

According to a study made by the National Industrial Conference Board in 1927, the cost for a family of four including no provision for savings ranges from \$1,442 per year in one of four small cities, Marion, O., to \$1,660 in New York City. To meet this cost of supporting a family even at \$1,500 or \$1,600 for the family of four, the wage earner must receive from \$29 to \$31 a week for the entire fifty-two weeks. To receive \$1,800 required by several studies for a minimum health and decency standard for five persons, he must receive at least \$34.50 regularly. It is well known that very few wage earners work fifty-two full weeks. The United States Bureau of Labor statistics from 1923 to 1925 show that in fifteen industrial groups, over two thousand establishments reported the number of days operated and the number of days idle during a year. The median for the number of days idle fell at nineteen days, or nearly three weeks. This does not include lost days due to illness or other causes. In a recent study of foreign-born women in Pennsylvania, the husband's wages were reported in the case of 458 working wives. Of this number, only 108 husbands earned as much as \$30.00 a week, eighty-three earned less than \$20.00 a week.

We learn from the National Industrial Conference Board that twenty-five manufacturing industries in the United States reported for the same time 1927, the average actual weekly earnings of unskilled men in twenty-five industries was \$24.13. We can readily see that even if these men worked fifty-two weeks, they would only have earned \$1,255. As shown in previous studies, very few work the entire year. It is obvious that these figures are far below the standard set for an average wage. For unskilled laborers, earnings are not sufficient to maintain a decent standard of living without some other source of income.

The question arises, if married women did not work, would men's wages be increased? Probably not. In a social order where a married man cannot support his family according to a decent American standard of living, married women will be exploited to contribute toward family support. In the meantime, let us not condemn her as an avowed feminist, but admit that she at least is making a sacrifice in order to improve home conditions and probably give to her children some of the necessities and a few of the lesser luxuries that our present civilization demands.

MANHATTAN BUILDINGS

These city trees, earth-rooted deep,
Designedly invade the sky.
They need no sun nor pith to keep
Refreshed. In vain the seasons try
To gild or dull their permanence.
Nor is there ever any hush
To the keen song of diligence
That rhythmically hums in lush
Activity. The splendid sheath
That rinds each steely bole, at night
Grows luminous. And underneath
The storied foliage of light
And shade, exhaustless through the year,
Toil's bitter fruit quick ripens here.

ETHEL KING.

With Scrip and Staff

THE Igorots of the Philippine Islands, from all I have been able to ascertain, are a people with some trying characteristics combined with noble traits. One of their trying peculiarities is their inability to understand the Book of Common Prayer. Their particular difficulty is as to how the Episcopal Church, which does much self-sacrificing mission work among them, can be both Protestant and Catholic at the same time. *Mutatis mutandis*, as we should say, or all things being equal, they share this difficulty with the Rev. Dr. Alexander G. Cummins of Poughkeepsie, N. Y., though their conclusions result in a less satisfactory degree of Church loyalty.

Wrote "A Missionary Priest," in the *American Church Monthly* for November, 1930:

In the earlier days, among the primitive Igorots of the mountains, except by the Belgian missionaries, this question was not raised. The Belgian priests have never failed to point to our legal name and deduce therefrom the absurdity of our Catholic claims. Now, however, the Igorots are educated. They read the daily papers. They travel, and emigrate to the United States. They know our legal title. They are beginning to question. When they are asked to stand up in Church and say: "I believe in one Catholic and Apostolic Church," they fail to see how our title and our creed can be reconciled. "In their minds," says Bishop Brent, "Protestant and Catholic are as diametrically opposed as darkness and light. . . . Hence for a Church with a blatantly Protestant name to claim a Catholic character mystifies the native and arouses his suspicions."

This skeptical spirit may even drive the Igorot to downright ingratitude:

An Igorot doctor, who has been "carried" by the Mission from childhood on through the University of the Philippines, and who is now head of a Government hospital among the Igorots, says we are trying to deceive the Igorots by using the word Catholic in the Creeds and elsewhere, when we ourselves are Protestant. Even his extensive travels and his University education haven't enabled him to understand how a Protestant can be a Catholic—to reconcile "darkness and light" as a possible combination. And the irony of this situation is that the funds for his education were raised chiefly by those who glory in our Catholic character.

There is, indeed, irony in the situation: "'It cannot be; dey hab no connection!' remarked a Filipino chauffeur as he looked ruefully at the two broken ends of the feed pipe, just after we had started the five-thousand-feet climb up to Baguio from the coast. He would make a similar remark to any 'explanation' we might offer him."

THE solution, as seen by the late Bishop Brent, was to drop the "blatantly Protestant name," and he remarked in one of his Convocation addresses some twenty years ago:

The name which our own Church bears is not of a sort to commend her character as Catholic. Nationally there may be sufficient historical justification for retaining it in America. But it was so manifestly unfitting to burden an Oriental Church with a European or American name (or combination of both) that the Churches of the Anglican Communion in Japan and China have adopted the titles of Nippon Sei Kokwai (the Japanese Holy Catholic Church) and the Chung Hua Sheng Kung Hui (the Church in China). A national Church . . . when she moves abroad . . . must fall back on her Catholic name and character. Otherwise she will find herself with sectarian implements attempting to do a Catholic

work, a manifest absurdity. Yet this is what is expected of our Church in the Philippine Islands. The name Protestant has a significance among the Filipinos which is not descriptive of our real character, and rouses so grave a misconception as no amount of argument or assertion can disperse. In their minds, Protestants and Catholics are as diametrically opposed as darkness and light; Protestantism is virtually a repudiation of Catholicism as being non-Christian.

The Book of Common Prayer, likewise, is too "aggressively national in expression." The Burial Office, for instance, "is too impersonal and timid in its references to the departed."

Convocation appointed a committee, which reported back in favor of Bishop Brent's recommendations. Sixteen years later, in 1924, Convocation "moved and carried that the word *Protestant* be deleted from the Constitutions and Canons of this Missionary District wherever they occur." Unfortunately, however, the local papers continued to refer to Bishop Brent as head of the Protestant Episcopal Church, "or, to translate it into the thought and consciousness of the Filipinos: head of the Anti-Catholic Episcopal Church, *et cetera*, of which Bishop Mosher is the local representative."

NO indication appears, in the foregoing, that the action of the local, Philippine Convocation, was accompanied by any authorization from the General Convocation of the Protestant Episcopal Church in the United States. High Churchmen in this country led, in former years, an agitation for the dropping of the objectionable title, but were overwhelmingly defeated when it came to the General Convocation. Nor does there appear to be any prospect that it will ever be dropped. Indeed, considering the history of the Episcopal Church, there seems no way in which it could be dropped, without contradicting the historical character of this body, whose constituent founders in this country adopted the title *Protestant*.

The irreconcilability of the two things which "have no connection," of light and darkness, Catholicism and Protestantism, was evident to two recent converts to Catholicism, Vernon Johnson and Dr. Delany, and undoubtedly was equally an impelling motive to those four Episcopal clergymen who recently had the courage to join the Catholic ranks.

Three of these expect to study for the priesthood: the Rev. Carlton Francis Miller Sage, of St. Paul's, Brooklyn, N. Y.; the Rev. Keble Herbert Jones, of Holy Cross Monastery, West Park, N. Y., and the Rev. Harry Arthur Stirling, formerly assistant at St. Paul's. The fourth is the Rev. Lloyd Burdwin Holsapple, who had been rector of St. Peter's, Peekskill, N. Y., and was presented for Baptism and Confirmation at Assisi, in Italy, by Dr. Selden P. Delany. Mr. Holsapple is married.

THE Episcopalians in the Philippines have consistently repudiated proselytizing among the Catholics; though Bishop Mosher, in his report for 1929, thought there was considerable room for Episcopal activity in the "thousands of so-called Christian Filipinos" who are "entirely without Church connection or religious influence of any sort." The contradiction between Protestantism and Cath-

olicism, which troubles the Episcopalians, is equally plain to the other Protestant missionaries in those Islands, but much less disturbing to the peace of mind of the latter. By these, Protestantism is frankly accepted as an organized attack on the Catholic Church; and we have such products as the notorious Dr. Frank C. Laubach, "lover of the Philippines," author of a scurrilous pamphlet, "Why the Philippines Need the Protestant Church." At the same time they have as their allies the Aglipayans, who provide that mockery of Catholicism without which the Filipino cannot be captured.

Writes a Catholic missionary in Mindanao, a man of sober temper and judgment:

It is very sad to see how the different Protestant sects with their paid missionaries are doing the Devil's work here in the Islands. The only doctrine that they preach is one of lies and slander against the Catholic Church and they succeed only in making the nominal Catholics indifferent. After nearly five years here in Mindanao I have not found even one Filipino Protestant who was formerly a good Catholic. The Aglipayan priests (not true priests, of course) fool the Filipino people by claiming that their Church is Catholic but not under Rome. They imitate everything we Catholics do. If we wear white helmets they will wear them; if we have the people sing in the processions they will also. They have a service they call Mass, and thus hold many who would return to the Catholic Church immediately, if they knew they were being deceived. . . . The lack of Catholic priests to take charge of the parishes for the past twenty years, especially in Mindanao, is the real cause why the Protestants were able to get an entrance and why the Aglipayan heresy was able to flourish as it did.

Cultivation of the Faith has been neglected in the Philippines for thirty years, and the entire younger generation is dangerously weak in its knowledge and practice. A determined effort should be made to keep Christian the only Christian nation in the East, against the inroads of Bolshevism.

Activity of American Catholic missionaries, however, has done much in the last few years to stay the progress of anti-Catholic agencies. A good Catholic press, as was pointed out in the issue of AMERICA for May 9 by Father Willmann, is the chief need at the moment to refute the constant campaign of calumny and slander waged against the Church.

THE PILGRIM.

ANNIVERSARY

I shall remember you this way:
Always upon a certain day,
When April's early magic weaves
Enchanted pattern out of leaves;

And when her rounded moon shall throw
To earth this spring-intaglio,
Coaxing through windows—thin and high,
Youth's eager call, and answering cry . . .

Then, flinging time aside, I will
Press elbows on a gilded sill,
And face entrapped in cupping palm,
Seek vainly a forgotten calm.

Always upon a certain day,
I shall remember you this way:
Old breathless wonder, fresh regret,
An April moon's sharp silhouette.

EDITH MIRICK.

AMERICA

Literature

Why Not Catholic Poetry Week?

KATHERINE BRÉGY

WITHIN the past few years it has increasingly become the custom throughout the United States to celebrate Poetry Week sometime during May—this year, as it happens, the week of May 24, Pentecost Sunday, which includes among its saints' days the five hundredth anniversary of the martyrdom of St. Joan of Arc. And just as the devotion of the Church has doubly sanctified, has supernaturalized this most poetically beautiful of months by naming it the month of Mary, would it not seem suitable that the art of the Church should enrich and sanctify Poetry Week by dedicating it to a knowledge of Catholic poetry?

Later commentators have fallen into the habit of quoting Wordsworth's oracular comments on poetry—because they happen to be so largely true. For instance, he declared in one of his prefaces that poetry was not only "the breath and finer spirit" but even "the first and last of all knowledge." That is to say, if it is *authentic* poetry it brings a message as highly concentrated as the finest extracts: it is not apart from life—as I fear many people have gotten the habit of believing, with some regrettable help from aloof or exotic poets themselves—but should interpret life with a new beauty, possibly a new terror or pity, certainly a new intensity.

Poetry is never utilitarian, never hurried, never selfish: it listens for the pulse not only of body but of spirit. Henry James remarked in his "Sense of the Past," that life for most of us was "good prose—when it wasn't bad." And in the same curious volume he observed even more profoundly that it was only "when life was framed in death that the picture was really hung up." But I wonder if literature, and particularly poetry, may not do for the universe of men and women what death does for each single existence—frame the picture and hang it up?

Dante's impassioned imagination first painted, then framed, not merely his own romance but the philosophy and theology of his age. And if there is one note we do not single out in joyous clearness through Dante's supreme symphony, it is the one we recapture in St. Francis' exquisite "Canticle of the Creatures": all the teaching of the Little Poor Man of Assisi concentrated in that lyric which begins by praising the "High, Almighty, Good Lord God" for our brother the sun and our sister the moon, for air and cloud, for fire and water, for earth and stars, for those who pardon one another for love's sake, and last of all for "our sister the death of the body."

Praised be my Lord for our sister, the death of the body, from which no man escapeth. Woe to him who dieth in mortal sin! Blessed are they who are found walking by Thy most holy will, for the second death shall have no more power to do them harm.

Praise ye and bless the Lord, and give thanks unto Him and serve Him with great humility.

We are not far from understanding medieval Christianity if we know those two poems.

To come nearer home, we are not far from understand-

ing the Catholic renaissance in England during the nineteenth century, nor the Catholic renaissance in France during the past half-century, if we know their poetry. Only the intimacy of a sacramental idea—the idea of a sacrament of human love—could have led Coventry Patmore from the peaceful mysticism of the "Angel in the House" to the burning mysticism of his "Unknown Eros"; that transfiguring philosophy which saw the bond of the body as, in its ideal state,

all else utterly beyond
In power of love to actualize
The soul's bond which it signifies.

And only the consciousness of a God very near, very dear, could have inspired "The Toys," that poem of fatherhood whose conclusion sums up at once the sacrament of penance and the "forgiveness of sins" incorporated into our Apostles' Creed:

Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'l leave Thy wrath, and say,
"I will be sorry for their childishness."

Alice Meynell, the friend and inspiration of Patmore and Thompson, too, was another poet-convert. And she brought into her poetry not only the habit of asking most searching questions about faith, about love, about life, but also—a far rarer gift among our contemporary singers—the habit of waiting for answers. The whole problem of modern unsequestered womanhood is summed up in her "Shepherdess," who "has her soul to keep" on bright maternal hills and in lonely valleys also. The whole problem of the modern disciple who can only cry "I believe—help Thou mine unbelief," is compassed, *framed* with unforgettable rightness, in the four lines of her "Via, et Veritas, et Vita":

"You never attained to Him." "If to attain
Be to abide, then that may be."
"Endless the way, followed with how much pain!"
"The way was He."

Francis Thompson's immortally poignant "Hound of Heaven" shows us this same groping, questing soul—fearing the too great exactions of God's love, fleeing in hope of human comforting, pursued, yielding at last, and finding the one possible answer to all the burden of his unanswered prayers:

All which I took from thee I did but take,
Not for thy harms,
But just that thou mightst seek it in My arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home:
Rise, clasp My hand, and come . . .

That wistful, none-too-stable soul is very much with us today. He lodged for awhile with Jacques Rivière, to whom Paul Claudel, the Christian Crusader of modern France, wrote: "Your place is with Péguy, Patmore, Chesterton, and if I dare say so, with myself—writers

all of us whose task is to restore Catholic imagination and sensibility—which have been withered and parched for four centuries." For awhile, also, he had walked with Charles Péguy, the young professor killed at the beginning of the last war, but not before he had found God through his love of man—"the people"; and with Maurice Barrès, who found the God of beauty and of ages through his love of the old French shrines; and with Henri Ghéon, who was led back to the Communion of Saints through his friendship with one saintly captain of marines.

Francis Thompson, like Wordsworth, wrote much about poetry as well as in poetry—and much worth remembering. One of his great sentences was "that with many the religion of beauty must always be a passion and a power, that it is only evil when divorced from the Primal Beauty." In Catholic poetry it can never be so divorced. It is welded as in the liturgy of the Church or in the souls of the saints. That is why we cannot help hoping that Catholic schools and colleges and clubs and reading circles and radio groups will give a particularly loving and intelligent study to Catholic poetry during Poetry Week—and then during the year beyond that little week. This means the work of our poets who have celebrated their "birthday into Eternity" and our poets who are living today, Catholic poetry written by those within and by those without the visible Church.

One of Richard Le Gallienne's "Anthologies" was prefaced with the assertion that *poetry*—not law, nor finance, nor government—had been "the greatest gift of England to the world." And it was as true as the happy remark of Sir Herbert Beerbohm Tree, that Shakespeare was the best ambassador England had ever sent to this country! Is it not equally true that it is as important to conserve the best of our own national poetry as the best of our own national forests? *The best—at least the good:* for there is, of course, no virtue in being uncritical, or in not demanding fine results as well as fine intentions in our poetry.

It is hoped that the newly formed Catholic Poetry Society of America may do a real work in encouraging this Catholic artistry in verse and in drawing attention to this artistry wherever it has been achieved. For after all, there is only one way to preserve poetry—not in closed books upon our library shelves but in living hearts and living imaginations. That is the way it was handed down in the beginning, and the way it must be handed down until the end.

More people have read the "Divine Comedy" than the mighty "Summa" of St. Thomas—more know Newman's "Lead, Kindly Light" than his great "Apolo-gia"—more remember Kilmer's "Trees" or his "Prayer of a Soldier in France" than will read the memoirs of Foch or of Pershing. This is because, as we started out by saying, poetry concentrates and intensifies the message of life. And it is the particular mission of Catholic poetry to point out what Gilbert Chesterton calls "the things that cannot be and that are"—the things which the sordidness and sadness and cynicism of life's daily prose declare literally *too good to be true!*

REVIEWS

The Padre of the Press: Recollections of Rev. John J. Monahan, S.J. By THOMAS J. FEENEY, S.J. Introduction by JOSEPH P. MERRICK, S.J. New York: Jesuit Mission Press. \$1.50.

"The Divine discontent of God's elect apostle" is a fitting description of the brief but sweeping apostolate of Father Monahan in the Philippines. From Curnalee in Ireland through the days when he was conductor on the cars of the Worcester Consolidated Railway, on through the days when he was dentist in Philadelphia, his one dominating motto had been: "Be a practical Catholic or be nothing." A devastating seriousness was written out large on his life, devastating of all that was sham and hypocrisy. This blazed out strong when, though "four times the most skillful doctors in the East had given him up for dead," he was assigned for duties in the Philippines. There is a Xaverian sweep to his zeal at Vigan, at Zamboanga, at Cagayan, though almost prophetically he said: "I know as if by inspiration that I shall not be able to endure this life more than four years at the most." And no wonder that the end came quite a year before the indicated time. "In four months beneath a dazzling and enervating sun he consecrated over 2,000 souls in eight barrios. Yet each morning he was forced to rise at four o'clock in order to truss his body in leather and steel." That shattered body "trussed in leather and steel" was trussed more strongly by an iron will and apostolic zeal. It is to sketch that zeal, at least in broad outlines, that Fathers Feeney and Merrick have written this appreciation, and it is consoling to the editors and readers of AMERICA to learn therein how their own generous cooperation helped *Pahdi* Monahan in his quest for souls.

F. P. LEB.

The Sisters of Mercy. Historical Sketches, 1831-1931. By SISTER MARY JOSEPHINE GATELY. New York: The Macmillan Company. (With Supplementary Manual). \$6.75.

At Dublin, in 1831, Catherine McAuley began the Institute of Mercy. During the century that has since elapsed, her daughters have extended the work for the spiritual and temporal welfare of their fellows of all social ranks in Ireland, England, Scotland, New Zealand, South Africa, North, South and Central America, and the West Indies. The success that has followed the establishment of these branches under so many skies has been remarkable and full of sublime faith, heroic sacrifice, and hallowed labor. At infinite pains, and with more than notable results, Sister Josephine Gately, of the Providence, R. I., convent, has set down in useful form, as part of the centenary commemoration, a recital, with statistical details, of the Institute's world-wide activities in educational and charitable fields. It would be difficult to find in any other volume so much of the practical record of the Church's progress during the Nineteenth Century as is outlined in the 500 pages of these historical sketches. For the United States, the chapter devoted to the administrations of Mother M. Xavier Warde and of Mother M. Carmelita Hartman, with the amalgamation of most of the houses into one corporate body, in 1929, have special interest. A copious index and the "Supplementary Manual," which supplies information that could not be conveniently included in the text, make easily accessible the valuable data with which the pages are filled.

T. F. M.

If, or History Rewritten. By ELEVEN AUTHORS. New York: The Viking Press. \$3.00.

Philip Guedalla tells us what might have happened if the Moors in Spain had won. With the mock ponderosity of a professional historian he describes, among other things, how a "delegation from Philadelphia, headed by Benjamin Franklin himself, found a chilly welcome and was abruptly dismissed, since no reference could be discovered in the Koran to any land beyond the Pillars of Hercules, and that in consequence the Captain of the Faithful could hardly be expected to associate himself with the inhabitants, however deserving, of lands that in his belief did not exist." Even Franklin's offer to provide the Alhambra with lightning conductors met with a diplomatic rebuff. What would have happened in

New York if the Dutch had kept Nieuw Amsterdam? Hendrik Willem van Loon gives us all the good we have at present, but adds this blessing from his hypothetical world—the "principle which makes the Individual and his Individual Rights the beginning and the end of all civilized forms of government." What might have happened if Lee had not won the battle of Gettysburg is revealed by Winston S. Churchill. H. A. L. Fisher shows us Napoleon with a Bible (he could not read) in a Boston meeting house, intriguing with a French Jesuit in Canada, and effecting somewhat ingloriously a Federal Republic of South America—if he had escaped to America. Both Mr. Belloc and M. Maurois imagine a France without the French Revolution. Other fields of hypothetical history are explored by Emil Ludwig, J. C. Squire, Harold Nicolson and Milton Waldman. M. Maurois is particularly gay and Gallic in his deft unfolding of the whole cosmology of the historians' Heaven, where, in addition to unending archives, infinite documents and innumerable witnesses with inexhaustible evidence on all that ever happened, there are the clouded chambers with voluminous scrolls on all that might have been; for, as he makes the Archangel say: "There is no privileged Past. There is an infinitude of Pasts, all equally valid." It is characteristic of the whole book that profundity jostles with levity. The *pièce de résistance* is Mr. Chesterton's remarkable vision of a modern world, if Don John of Austria had married Mary Queen of Scots. Here are flights more airy than Mr. Guedalla's; plunges more profound than M. Maurois'; a hold on history as strong as Mr. Belloc's; and a whirlwind of language unlike anything in the rest of the book. "That age was not the age of the Reformation. It was the age of the last great Asiatic invasion. . . . The dry wind that drove before it a dust of broken idols was threatening the poised statues of Angelo and Donatello, where they shine on the high places around the central sea; and the sand of the high deserts descended, like moving mountains of dust and thirst and death, on the deep culture of the sacred vines; and the songs and the deep laughter of the vineyards." This is a book for a civilized mind.

G. G. W.

Cervantes. By T. R. YBARRA. New York: A. & C. Boni. \$3.00.

Like Shakespeare, Cervantes left little tangible evidence of his life. There are no letters to speak of; meager official reports and astonishingly little hearsay (that usually accompanies the vagabondage of genius) have been passed down. It is a strange commentary on the sense of values among humans that we have practically all the accounts of the cost of olive oil stored aboard the Armada and not even the correct date of Cervantes' birth. The millions who read the "Don Quixote" during the author's lifetime were interested more in the titles of the nobleman on the dedicatory page than in the humble scrivener who was content with a few pence for the payment of the rent on his wretched lodgings. However little we know of the actual life of Cervantes it is nevertheless sufficient to supply materials for a vivid biography. Mr. Ybarra, whose articles in the New York *Times* Magazine have been appearing for many years and who has published a similar biography of Bolivar, has picked up the threads of a thrilling career and woven it into a cloth which, with all its spottiness, is deeply exciting. Beginning with a cinematic account of the battle of Lepanto, in which Cervantes fought with a famous Spanish "tercio," he passes rapidly over his languishing year in Italy to his imprisonment in Africa. The recitation of the Moorish captivity, bulwarked by the document drawn up by the Trinitarian Juan Gil, is filled with a courage which is in its pure sacrifice the exemplar of the doughtiness of the crazy don himself. Cervantes had made attempt after attempt to escape under the threat of horrible punishment; he had striven to keep alive the Christianity of his fellow-prisoners by writing and acting in moralities and mysteries, and when he was finally freed and had unsuccessfully sought a captaincy in the Portuguese and Flanders campaigns, he still retained the spiritual strength to stave off poverty with the single hand that his military experiences had left him. Indeed his entire life is eloquent with a high moral and physical

courage. He met every hardship unflinchingly: the imprisonment by a meticulous officialdom (during which it is said he composed the "Don Quixote"), the spurious second part of his great novel which purposed to vilify his name and destroy altogether his reputation, and finally the obscurity of a garret where he died with the quill barely dry from work on a novel that was to pay for his burial. If anyone wishes to read the story of the most courageous of all the literary gentleman, the most amazing of all artists' lives, let him read the expertly journalistic account by Mr. Ybarra.

F. X. C.

William Russell Smith of Alabama. By ANNE EASBY-SMITH. Philadelphia: The Dolphin Press. \$5.00.

Though written by a devoted daughter, this biography is a judicial, dispassionate narrative. It tells the story of a great American patriot, not in empty eulogies but in hard facts. Even in his earliest years, William Russell Smith manifested those characteristics of honesty in dealing and sincerity of purpose and high ideals which lifted him above the ordinary man. His gifts of brain equalled his gifts of the heart. His earliest form of expression was that of verse and essay; and through life he continued to be an occasional writer of poetry and fiction and essay because he had within him that ceaseless urge of the born writer which makes it impossible not to write. The pages of this biography are strewn with excerpts which prove his ability. His later forms of expression were varied. He became a lawyer and soon entered politics. He was elected Mayor of Tuscaloosa, was a member of the Alabama State Legislature, was chosen Judge of the Seventh Judicial District, and resigned this to take his seat in the House of Representatives in Washington. Judge Smith was an orator of undoubted power and a forceful, logical debater. He used this gift with great effect in his opposition to Kossuth when the whole country seemed to have fallen under the Hungarian's spell. He also stood out against the popular sentiment of Alabama when the question of seceding from the Union became a crisis. Judge Smith, though giving no quarter to Lincoln's party, opposed the break-up of the Union and the War that followed. He spoke boldly against it in the Secession Convention; but when the majority rejected his stand, he accepted their decision and worked wholeheartedly as a member of the Confederate Congress. As in the War, so in the Reconstruction period, he gave his best to his State and his country. One great mistake which Judge Smith made in his early years of maturity, he compensated for grandly during his later years. When the Know Nothing movement swept the country, Judge Smith, following his environment and education, spoke strongly against the Catholic Church in his defense of the organization of bigotry. His wife became a Catholic in 1863, his numerous children were reared in the Faith and attended Catholic schools, and he himself, before he died, made his submission to the true Church of Christ. God blessed him, and his children, some of whom, including the author of this biography, gave themselves to God in religion. In his family as in his public life, Judge Smith was such a man as deserved to have his memory preserved in a biography.

F. X. T.

BOOKS AND AUTHORS

With the Poets.—Sally Gibbs has gathered an unusual collection of verses in her latest volume, "Beauty for Ashes" (Dorrance. \$1.75). There is, however, a melancholy beauty in her work inasmuch as it leaves one more depressed than uplifted. This is due to the strain of fatalism which runs through the verses and the stark disillusionment which marks not a few of these poems. Miss Gibbs despite her realism gives an occasional flash of optimism. The volume is suitably titled. Beauty today is consumed in the fiery furnace of impulsive youth, leaving in most cases merely the ashes of unhappy memories.

The "Blue Lady" again walks the earth. Not in reality, but within the covers of a slender volume by that title, "Blue Lady" (Meador. \$1.00), by Mary Patrice Hartney. It exudes peace and quiet restfulness. It is awe-inspiring in its simplicity of form and

charming in its soul-stirring appeal. The verses run happily along singing the praises of her who was to be the Tabernacle of the Most High. Each poem shows a depth of feeling in its portrayal of joy and sorrow, of longing and sacrifice. One here envisions the "Blue Lady" coming on wings of prayer and her coming is like the lilting caress of a summer breeze; the soothing influence of a mother's lullaby. It brings peace.

"Bygone Days and Other Poems" (Dorrance. \$1.75) is a collection of poems by Henry James Fullerton, depicting long-forgotten scenes. Things that happen in the life of every man here serve as material for the muse. Boyhood battles, youthful adventures, and other homely pastimes serve to fill out the pages of this rather interesting work. The interest, however, comes from the recognition of experiences which the reader himself has known, rather than from the form in which they are cast. For the verses show a rigid adherence to one set form and as a consequence give one the impression of dull monotony.

"Vagabond Moments" (Dorrance. \$1.75), by Drift Miner, is a book of rare appeal. There is a bit of ready humor in most of its pages. This book will be particularly appealing to those who enjoy verses which are understood from a first reading. "Life's December," "Wild Geese," "Old Bill," and "A Master Canvas" are unusually well done. All in all it is a book to be read and enjoyed.

From the Antipodes.—Edited by Father Eustace Boylan, S.J., the "Jesuit Directory and Year Book for 1931" (Melbourne: The Advocate Press) is a well-printed and handy booklet, supplying a variety of valuable information. Not only are the foundations in charge of the Fathers of the Society of Jesus listed and their statistical details given, but there are many pages devoted to notes on the daily calendar for the year; the incidents of a truly Catholic life and facts about the recently canonized Jesuit saints and martyrs. Since the "Year Book" was compiled, the Australian Mission of the Society has been erected (on Easter Sunday) into an independent Vice-Province, with the Very Rev. John Fahy, for the last nine years Provincial in Ireland, as the first Australian Provincial. Australia has been part of the Irish Province since 1865. The first Jesuits went to Australia from Austria in 1848. The "Year Book" lists 94 Fathers now working in the Australian Dioceses, in which there are 1,151,395 Catholics with 1,147 secular, and 414 regular priests.

It Shone for All.—Writings about newspapers and newspapermen are among the most popular literary offerings. Most readers have no idea of the practical details of a newspaper's construction nor of the actualities of its constructors. The late Charles A. Dana, of the New York *Sun*, enjoys the distinction of being considered an ideal editor, as his paper, under his direction, was looked on as an ideal journal of contemporaneous human interest. The third recent volume devoted to its history is by Charles J. Rosebault, a member of its staff in the best days of its career, and he calls it "When Dana was the *Sun*" (McBride. \$3.75.). Few of the present generation can realize what a delightful, synthetic survey of the world's day the old four-page *Sun* was. Brilliant classical scholar and linguist Mr. Dana, as a member of this historic Brook Farm Colony, and as a public official during the Civil War era, had a distinctive career, before he attained fame as a journalist. As an important factor in the national life at Washington his contacts were with the notables in politics, as the later years brought those in literature and the arts and gave to his editorial career a relation and intimacy with the whole field of American and European affairs for more than half a century. The book deftly touches on all these entertaining materials and while it pictures him as the apotheosis of personal journalism the clever men who helped him to make the old *Sun* a power in the land are not forgotten. The *Sun*, under Mr. Dana's direction, always treated Catholic news and issues with a sympathetic and intelligent interest. It never would have tolerated the sneer at Catholic doctrine and practices in which the author indulges (p. 278) in his fling at publisher Laffan, for whom he had an intense dislike. Besides Mr. Laffan was not a Catholic as he intimates.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"The Birth of a College News Bureau"

To the Editor of AMERICA:

Father Toomey's paper, "The Birth of a College News Bureau," in the issue of AMERICA for April 18, made delightful reading, and will, I hope, serve as an example and inspiration to other colleges.

Although he has been at pains to give all credit to this Spring Hill College news bureau, Father Toomey has unconsciously revealed the secret of the success of the whole plan: his own enthusiasm and his very evident knowledge of publicity values.

I have not visited Spring Hill nor have I the good fortune of knowing Father Toomey, but I have seen some of Spring Hill's press releases. Technically, the pieces I saw were first-rate material. It required no unusual degree of insight to realize that some guiding force was at work.

This letter is written in the hope that the many Catholic college students who are among AMERICA's readers will not reach two illogical conclusions:

1. That if their college has no such historical background as Spring Hill's, the formation of a press bureau will be in vain.
2. That such a club can be formed without the inspiration and direction of a faculty member.

Press releases that have not been checked by such a faculty member are the despair of the newspapers and consequently a representative part of the bulk of the contents of their waste-paper baskets.

One hopes that other colleges will set to work to uncover historical points, many of which will prove as interesting in their way as were those findings Spring Hill made in connection with her centennial.

Philadelphia.

LEO RIORDAN.

"More Power to the Catholic Hour"

To the Editor of AMERICA:

Mr. Schwarz joined hands with many earnest Catholics when he said in his letter in the issue of AMERICA for April 25: "More power to the Catholic Hour!" Isn't it likely, however, that we could put more power into the Catholic Hour if we set the addresses in simpler words?

Mr. Schwarz thinks not. Yet in the addresses of four of the earlier speakers—only four—I have found 170 words that I should say do not make it easy for the common mind to follow the speaker. Here are the first twenty-five: abstraction, academician, eon, estheticism, abstention, agnostics, albeit, analogy, annihilate, anomaly, antipathetic, antithesis, à priori, atrabilious, banal, benignity, bio-chemical, blatant, callow, calumniator, canticle, chaotic, chastisement, communed, compunction.

When a speaker offers words of that kind in groups, he cannot hope to hold the ordinary listener. Did the speakers offer them in groups? They did. I show you eight bits (my notes show seventy more) from the same addresses:

academic terminology; atrabilious hypercriticism; biochemical entity; dubious reflex principle.

Aside from the testimony of "The Authentic Four," antecedent presumption is in favor of the Incarnation.

characterized by condescension and fastidious aloofness. custom films our eyes with the cataracts of disillusionment. the substitutes offered in which we are asked to venerate a system, prostrate ourselves before a series of abstract nouns, or fall down on our knees before the cosmos.

Those are not the words that ordinary men use. They are not the words with which the average man thinks. When they are read to us over the radio, they leave many of us befuddled. Why use them?

New York.

O'BRIEN ATKINSON.

No Interest?

To the Editor of AMERICA:

It was a delight to read, in the issue of AMERICA for May 9, "A Sum of Social Doctrines" by F. P. Kenkel, Director of the Central Bureau of the Central Verein, a man who has made the great Encyclical, "On the Condition of Labor," a part of himself. Particularly do I wish to call attention to his quotation from the Encyclical that, under proper economic conditions: "Men would cling to the country in which they were born; for no one would exchange his country for a foreign land, if his own afforded him the means of living a tolerable and happy life." Mr. Kenkel adds: "The significance of this statement, dictated by wisdom and true love of men, has not been sufficiently realized."

No attempt is made by Mr. Kenkel to explain the significance of that to which he refers. To the present writer, it is the whole economic point in the Encyclical, and indicates the plan to "the construction of a concrete social order." The present economic system was inaugurated by means of the exportation of peoples and capital, the exported people in general being turned into wage slaves and the exported capital representing the robbery of the product of the workers who remained at home, bringing about a relative scarcity of capital in the home land and thereby introducing the phenomenon of interest. Relative scarcity of capital is the only cause of interest.

It is true that now there is a general abundance of capital yet interest persists. Why? Because people forget the cause of interest, and even representative Catholic economic authorities talk about "fair compensation" to capital, assuming that there is something about mere capital that entitles it to interest. Transfer even a portion of the product that now goes to interest into "consumer purchasing power" and unemployment will vanish tomorrow. . . .

Providence, R. I.

M. P. CONNERY.

Missing Library Volumes

To the Editor of AMERICA:

Some time ago at the request of the United States Catholic Historical Society AMERICA was kind enough to publish a request from the librarian of St. Louis University in regard to early volumes of the "Catholic Directory," which were needed to complete his files. Another appeal comes to us from Father Gerald G. Walsh, S.J., librarian at Woodstock College. He says:

We have here Vol. I (nos. i-iv) of the *United States Catholic Historical Magazine* but no further volumes. I understand that at least seven other volumes were published. I have so far been unable to get these volumes. Do you know any way in which they can be obtained? I trust that you will be able to help us in this matter.

Unfortunately all copies of this first venture of our Society have long been out of print. Perhaps some of AMERICA's readers may be generous enough to come to Father Walsh's assistance.

New York.

E. P. HERBERMANN,

Executive Secretary, U. S. Cath. Hist. Society.

Mothers' Day in New Haven

To the Editor of AMERICA:

IN NEW HAVEN, COURT SANTA MARIA NUMBER FORTY CATHOLIC DAUGHTERS OF AMERICA, TO THE NUMBER OF ONE HUNDRED FIFTY MEMBERS RECEIVED HOLY COMMUNION ON MOTHERS' DAY AFTER WHICH THEY HELD A COMMUNION BREAKFAST AND LISTENED TO THEIR CHAPLAIN WHO SPOKE ON CHRISTIAN WOMANHOOD.

New Haven, Conn.

MRS. MACMANUS,

Regent.

To the Editor of AMERICA:

ACTING UNDER YOUR SUGGESTION, MOTHERS' DAY WAS WELL CELEBRATED IN ST DONATUS ITALIAN AMERICAN SUNDAY SCHOOL OF NEW HAVEN WHEN FIVE HUNDRED CHILDREN RECEIVED HOLY COMMUNION FOR THEIR MOTHERS.

New Haven, Conn.

MARY DALEY,

Sunday-school Teacher.